

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXIII.—NEW SERIES, No. 1386.

LONDON: WEDNESDAY, JUNE 12, 1872.

PRICE { UNSTAMPED.....5d.  
STAMPED.....5d.

## CONTENTS.

ECCLIASTICAL AFFAIRS:	Christian Evidence Society	615
The Bennett Judgment	Parliamentary Summary	616
Eccelesiastical Politics in Scotland	The Education Act	616
Eccelesiastical Notes	Epitome of News	619
Sheppard v. Bennett	Death of the Rev. William Ellis	619
The Press on the Judgment	The Far West	619
The French Reformed Church	LEADING ARTICLES:	
Church and State in Germany	Summary	620
RELIGIOUS AND DENOMINATIONAL NEWS:	The Lords and the Ballot Bill	620
Surrey Congregational Union	The Charity Organisation Society	621
The Christian Community	The Philadelphia Convention	621
CORRESPONDENCE:	How it Strikes a Stranger	622
The Jamaica Bishops and the Consolidated Fund	Missionary Papers	623
Mr. Warren's Quotations	LITERATURE:	
The Bishop of Exeter	Orissa	624
ANNIVERSARY MEETINGS:	"Middlemarch"	624
Milton Mount College	Ueberweg's History of Philosophy	625
	A Tale of the '45	625
	Brief Notices	626
	Gleanings	627

## Eccelesiastical Affairs.

### THE BENNETT JUDGMENT.

JUDGMENT was delivered on Saturday last by the Judicial Committee of the Privy Council in the case of Sheppard v. Bennett (Vicar of Frome), a long-pending suit supposed to involve practical issues to the Church of England of the last importance. The decision of their lordships was in favour of Mr. Bennett. The appeal from the court below was dismissed, but with emphatic dissent from much that was said by the learned judge, and with a serious protest against Mr. Bennett's words, "as rash and ill-judged, and perilously near a violation of the law." Not without differences of opinion among the members of the Committee, not without several discussions among themselves, nor ultimately without doubts on the part of a minority, it was determined that the language used by Mr. Bennett in his publications was not so plainly repugnant to the articles and formularies of the Church of England as to call for judicial condemnation.

Grave reflections are forced upon us by this judicial decision. No suspicion is to be attached, we think, to the members of the Committee of Privy Council that they have made their interpretation of law more conformable to the external position of the Church, than to the dry legal features of the case. The judgment, no doubt, is a compromise; but the compromise is inherent in the entire ecclesiastical system in reference to which it was given. The doctrine of the Church of England in regard to the sacraments, was from the beginning intended to be in the nature of a concession to the priestly views still prevalent at the time of the Reformation, and which had their roots in the Church of Rome. In point of fact, political, far more than ecclesiastical or theological causes, operated to prevent the full extinction of the sacerdotal theory of Rome, and of the doctrines by which it was nourished, in the Reformed Church of England. One may see in the Articles of Religion the true bias of the convictions to which the spiritual reformers had yielded, as one may see in the Rubric, in parts of the Liturgy, and in the Catechism, the restrictions imposed on the religious leaders of the day by the party representing the ideas and wishes of the English Court. The Reformed Church of England may be said to have been born in circumstances which made it impossible for her to be a clear and consistent

exponent of Christian truth. It was the object of those who had political power at the time of her birth, to retain as much of the old ecclesiastical and theological system as might help to keep afloat that which was new. Hence, it is impossible to study the standards of the English Church without coming across frequent and, we may add, unmistakeable, traces of an attempt—and a not very successful one—to weld together into one national religious organisation some of the main elements of the Church against which Luther had protested, with the more liberal doctrines which were then making their appeal to the reason of mankind.

A strict legal interpretation of that which in its origin and its nature was and is a compromise, or, in other words, a combination of things incompatible one with another, must, of course, partake of the nature of a compromise also. And so it has come to pass that the Church of England, "as by law established," represents, at least in its teaching capacity, a freedom, and, we may even say, license, in regard to what her clergy are bound to teach, which effaces all distinctiveness of religious doctrine. Within the Church, as a National Church, almost any clerical teaching is found to be in conformity with the law. The Evangelical school, the Broad-Church school, and, now at length, the High-Church school, have all of them legal protection and sanction in the exposition of their several views of revealed truth. The national organisation touches on the one hand, and indeed projects into, the frontiers of Romanism, and on the other those of Rationalism carried to the extent of infidelity; whilst somewhere between these two ranges of religious conviction and sentiment, the Evangelical action of the Church, holding the others in abhorrence, have their assigned place and their assured rights.

Now, as a mere political arrangement one can understand and even admire this. It has a look, at least, towards individuality of judgment, and religious equality. But we find it impossible to identify any such system with either the objects or the spirit of New Testament teaching. A Church, having for its sole centre of cohesion a national system of endowments, and being one body, not because there is any communion between its members in the characteristic truths of Divine revelation by Christ, but simply because there is a participation by her clergy in the revenues and the privileges set apart for her by the law, is not, as far as we are able to apprehend, in any intelligible sense, a Christian Church at all. It is, no doubt, a religious institution, but it is only so because it is an organisation which has an ultimate reference to religion. It is not a spiritual community. It is not even a communion. It is an agglomeration determined by external conditions, and not a living body pervaded by a similarity of spiritual conviction, sentiment, or affection. The fact is that the relation in which the Church of England is placed to law, has deprived her of her spiritual characteristics, and has thereby destroyed the tenderer and more delicate, as well as more legitimate, relation which she should have sustained to the truth committed to her trust. What her function is, as legally determined by the Judicial Committee of Privy Council, unless it be to supply a sphere for an order of men called the clergy, and to lift them

above their fellows in respect of all religious transactions, we cannot understand. It is clear that whilst the union of Church and State continues, the laity, as they are called, will have to put up with any teaching which may best suit the fancies, or express the convictions, of their "spiritual pastors and masters." So far as we can see, every hold upon them has been given up, with the single exception that they are compelled by law to read the Liturgical services which Parliament has sanctioned. They may teach what they please. They may use the resources of the nation in harking back the people of this country to obsolete superstitions, and in subjecting them once more to that deadliest slavery which can overtake a people—the slavery of souls to the arrogant assumption of a priesthood. Such, indeed, seems now to be the tendency of the Church Establishment, and that tendency has been pronounced by the Judicial Committee of Privy Council to be legitimate, even if it be perilous. We refrain from speculating as to the extent to which this judgment will excite the alarm of the Church of England laity, including therein the Nonconforming portion of it. For ourselves, we believe that it may not improbably result in a great reaction, and that the day is not so far off as it may now seem to be, when the majority of the English people, which cannot be induced to accept sacerdotalism, will become convinced that the only safeguard against its growth and power is to cast the teachers of religious truth exclusively upon the sympathies and the liberality of those who accept their ministrations.

### ECCLIASTICAL POLITICS IN SCOTLAND.

THE great interest excited in many quarters by the recent ecclesiastical assemblies in Scotland is not difficult to account for. It has happened more than once that ecclesiastical affairs in Scotland have exercised a decisive influence on the politics of the United Kingdom; and in the present unstable equilibrium of parties throughout the country on questions of Church and School, it is not at all unlikely that the Scotch may have in their own hands the key of the position. Our readers could not fail to perceive the importance of the information summarised in our Ecclesiastical Notes of last week. In the debates on the possibility of union, as well as in the discussions on the Scotch Education Bill and on the question of patronage, the all-important subject of the relations of the secular power to the religious life of the country evidently underlaid the whole course of thought, and determined the lines of division. Thus it is clear that the Unionists in the Free Church Assembly have finally abandoned that lingering desire to return to the Egypt of Establishment which has so long neutralised the influence of their Church on one of the leading questions of the time. And the resolution carried by Dr. Rainy, though cautious and somewhat wordy, indicates very decisively the feeling of a large majority that the question of disestablishment in Scotland cannot much longer be avoided, and can only be decided in one way. This conclusion was rendered inevitable when we remember that the resolution was the response to an overture brought up by the Free Presbytery of Ayr, suggesting very strongly that the Church Establishment "has ceased to represent the mind of the nation, is no longer necessary for its religious instruction, and forms the chief obstacle to the religious unity of the great mass of the Scottish people." Bearing in mind that the old standard of an Establishment without Erastianism was raised and energetically supported by Dr. Begg, we



cannot but regard the adoption of Dr. Rainy's resolution by a majority of 382 to 84 as one of the most significant events that have happened since the Disruption. On the other hand the Assembly of the Established Church, with that pliability to considerations of self-interest which is often urged as a most beautiful feature of Establishments in general, expressed the utmost anxiety to get rid of the patronage which was the one immediate cause of the Free Church secession. We are quite willing to believe that thirty years of experience and reflection have shown this venerable assembly that the badge of Erastianism is far more injurious than they regarded it at the time of the Disruption. But we cannot help thinking that amongst the reasons which have brought about their conversion, not the least forcible is the now patent impossibility of maintaining much longer, in a land of spiritual religion, an ecclesiastical institution burdened by so ignoble a yoke.

With regard to national education, the action of the three great assemblies was precisely what might have been expected from their relation to the question of Establishment. In the Synod of the United Presbyterian Church, Mr. Hutton of Paisley found 125 supporters to a proposal for exclusively secular instruction. True he was decisively defeated; but when it is remembered that the objections to government interference in religious instruction are much less superficially obvious in a country comparatively united on theological questions, when also we call to mind how in England even staunch Liberationists are seduced from consistency by amiable sentiment, we cannot but regard the support given to Mr. Hutton as a very remarkable fact. On the other hand, the Free Church Assembly in dealing with this question of education, showed its old hankering after the benefits of Establishment apart from its inevitable conditions. On the motion of Dr. Elder, they resolved to petition in favour of the Lord Advocate's Bill, on the understanding that no amendment should be made on it which would limit the kind and amount of religious instruction to be communicated at the time set apart for it; a proposal, which amounts in effect very much to their ancient bold demand that the Government shall find the money, and the Church do as it likes therewith. The latter part of the resolution can only be appropriately characterised by that favourite Scotch word, "canny," apparently invented to express a familiar aspect of the national character. For the resolution went on to say that while renewing the expression of their readiness to welcome any Parliamentary declaration or enactment in favour of sound instruction in the Holy Scriptures which might be free from the limitations hinted at above, the Assembly decline to express any opinion regarding the recent (Mr. Gordon's) resolution of the House of Commons on the subject, until its meaning and effect should be more clearly ascertained. What could be more like the proverbial Scotchman unwilling to respond to the observation that it is a fine day, until he knows the use that is to be made of his assent? The Established Church, on the other hand, eagerly closed with the proposal to make religious teaching compulsory on all school boards, thus illustrating the old tendency to grasp at power while rejecting responsibility.

It will thus be seen that the question of Church and State in Scotland is in a position pregnant with inevitable results, which any new change in the elements around may quicken into sudden ripeness. It may now be fairly regarded as the opinion of the overwhelming majority of Scotchmen that the life of the Establishment is irretrievably gone, and that its final removal from the ground which it encumbers is only a matter of time and opportunity. If it be asked why the majority do not seek instantly to carry their conclusion into political action, the answer is sufficiently clear from the debates at which we have glanced. Free Churchmen and English Liberationists have arrived at their opinions on this question of Establishment along totally different lines. Insisting on it as a matter of principle that the Church, whose mission necessarily requires her to exhibit the beauty of voluntary action, should be untrammelled by the mechanical rules which bind obedience to the State, we in England are not much disposed to weigh questions of apparent expediency. We believe that we have hit upon the true method of securing, each in its perfection, each in its harmony with the other, the two aspects of human life, the spiritual and the secular, the one of which is essentially identified with Voluntarism and the other with submission to human law. No apparent advantages therefore which the State can offer to the Church, and no accidental wrongs which the Church may suffer through the adoption of one bargain rather than another, can possibly make

any difference to our position. The Free Church, on the other hand, has never even yet acknowledged the principle for which we contend. She insisted that the duty of the State was to support her, and at the same time to let her have her own way. The State naturally declining to do this, she, like a high-spirited creature, flung off the gilded chains which her Erastian sister in England cherishes as ornaments of beauty, and went forth to her work in the simple might of untrammelled spiritual force. But if through any inconceivable change in the constitution, the secular power had acknowledged itself in the wrong, and invited the Free Church back on her own terms, there is not the slightest doubt that she would have readily accepted the offer as a tribute to her Divine mission. Nay, some of the devoutest and noblest of the original Free Church leaders to the day of their death cherished the hope that the State would see the error of its ways, and give the Church of God what they held to be her due. It is because this hope deferred has made the heart sick, and not through any hearty reception as yet of the principle of a Free Church in a Free State, that the injustice of a present state of things has forced itself more and more upon the attention of the Free Kirk Assembly. The resolution recently adopted shows that while they regard the present condition as intolerable, they have given up the hope of any amendment in the sense of their old views. We venture to think that the surrender of this hope will lead to a more unprejudiced consideration of the principle for which we contend. And when once the religious life of Scotland is roused on a question of principle, we should belie all history were we to doubt the result. The case of the United Presbyterians moreover leads us to believe, that when once Scotchmen heartily lay hold of our principle, their logical minds will insist that it shall be consistently carried out in the relations of the secular power to education. But that is a result for which we are content to wait patiently until Ireland has contributed its part towards the solution of an imperial problem.

#### ECCELESIASTICAL NOTES.

A CHURCHMAN who writes to the *Standard* of yesterday cries for still more petitions against Mr. Osborne Morgan's Burials Bill. He states, what is the fact, that petitions against the bill more than double in number those that have been presented in it favour, but he still cries for more. He recalls to his readers Mr. Disraeli's observations at Manchester, and tells them that petitions work more with the House of Commons than some people may suppose. He narrates how he has procured petitions from parishes filled with Dissenters, and got them signed by Dissenters, and so proves what may be done in that way. Now, petitioning is always a matter of time and expediency. We suppose that the Nonconformist bodies could, if they chose to do so, double the number of petitions in regard to this bill which have been presented from the Establishment side, within a week. It will be a question with them whether or not they choose to do so, and whether it may be expedient to do so just now. It would be very easy, but would it be worth while; and would it be worth while in the present session? We leave these questions in the hands of those who are most competent to deal with them, just adding the remark that, if they should make up their minds to accept Mr. Disraeli's challenge, we should not have the least anxiety as to the result.

We have had sent to us an address to the clergy on the disestablishment of the Church. The address states that the movement for disestablishment is now making "gigantic strides throughout England, particularly in the northern counties," and, therefore, that the clergy ought to be "up and doing." With, we are sorry to say, the too characteristic looseness which is to be found in similar addresses, we find the following statement:—"Mr. Gladstone has told them that when they get signatures to their petitions of sufficient numerical importance to be noticeable, that he will bring the question before the country, giving it his support." Of course it is not needful to say that Mr. Gladstone has said nothing of the kind—we wish he had—but what is the use of inventing statements of this nature? Can it be really supposed that they will ultimately serve the cause in which they are made? Is there no man, no clergyman, no bishop or archbishop, who will use his influence with Church defenders to keep them in the line of truthfulness and candour? What astonishes us is that these men—some of them, that is to say—can think wholesale misrepresentation, accompanied as it generally is by personal

abuse, can by any possibility pay. It may catch a few temporary cheers or groans, as the case may be, but what can be the use of it in the long run? We should have thought that considerations of common expediency, setting aside other motives, would have been sufficient to keep the lower classes of our opponents from making use of these weapons. We frankly and gladly acknowledge that, in the higher class, we meet with nothing of this kind.

There is, for instance, such a defence of the Establishment as that given at Canterbury Cathedral last week by the Archbishop of Canterbury in addressing a congregation on behalf of church-building and church endowments. The archbishop took occasion to say that he believed the Established Church conferred many blessings; it gave a "well-regulated system of religion" (whatever that may mean), and that the Church of England, before any other Church, presents an "intelligent religion" to the people. As for the voluntary system, said the archbishop—

The whole world has come to the conclusion that such a system will not do as far as education is concerned, and our "voluntary" friends are amongst the very foremost to demand that there should be a general system coming from some centre; that we are not to wait till the demand comes. But this sort of pseudo-Established Church which they wish to give us is to be no Church at all; it is to give us no religion, and while confessing that in education the system of supply and demand will not do, they yet have the audacity to say that it would answer in matters of religion.

"Audacity" is a strong word, but archbishops, who need not often use arguments, are perhaps entitled to the use of strong words. Still, there is nothing in the matter of taste or fact to which exception need be taken. Nor is there in a subsequent address from the Bishop of Peterborough on the same topic and in the same place. The bishop thought that he demolished the whole army of voluntaries by the following statement:—

There was one simple fact showing the fairness of this principle in the statistics of the Nonconformists. Of those most opposed and most hostile to the Church there exists at this moment 827 congregations without a pastor, congregations that were served in a chance way as from time to time they might be; and this one fact seemed to him was sufficient to condemn the whole principle of voluntarism.

Then, superfluously, of course, the bishop went on to maintain the necessity of an endowed clergy, and to protest that the State had never endowed the Church. The bishop said that one of our myths was that "on some fine morning the State endowed the Church. It was not so." Very well. This is a fair subject of controversy. We don't object to the word "myth" being applied to any argument on our side. It does no harm to us and no good to anyone else. But—and this is our moral—it is remarkable that, in the metropolitan cathedral church of England, it should be now considered necessary by the archbishop of the province and a bishop, to undertake elaborate defences of the Establishment as such.

Yet, if we may take a letter in the *John Bull* from the Vicar of Homerton as an indication, there need not be much necessity for defending the Establishment. It is absorbing the Dissenting ministers. The vicar—the Rev. W. Baird—writes that within only a month past he has received three or four applications from Nonconformist ministers who were anxious to find work in the Established Church. One was a Baptist who is now employed as a lay-helper. Two others had resigned from "conscientious scruples"; while one had apparently resigned all his future prospects in obedience to his scruples. The vicar asks whether no resting-place and welcome can be found for such men. As he says, "the bishop cannot be expected to ordain them at once," but, then, what is to become of them? Generally they have no means, and so, "funds" are wanted to support them. We hope we should be the last to cast a slur, or hint an imputation, at men who, against all the tendencies of their education and the influences of their connections feel obliged to abandon their old ecclesiastical homes, but is it not possible to provide for them without this sort of public appeal? The Church of Rome never does this kind of thing, however many converts it may receive, and why should the wealthier Church of England do it? But this is not all. If one vicar receives three or four applications from Nonconformist ministers in one month, what must be the total of similar applications received by all the other vicars? It is clear, taking the arithmetical answer, that, in a short time, Nonconformist ministers must cease to exist. They will all be metamorphosed into "lay-helpers."

But let us leave this statistical question for another. Some importance has been attached, by certain Church newspapers, to an apparently nominal decline of the Wesleyan body during the



last twelvemonths. The decline appears to be real as well as nominal, but, as we all know, every public body is subject to ebbs and flows, and no general conclusion can be gathered from the brief experience of a year. Let us take a wider sweep—say of seven years—and this is what we find. We quote here a recent letter from the Rev. John Fletcher to the *Newcastle Daily Chronicle* :—

In 1864 the number of church-members was 329,668; in 1871, 347,090, being an increase of 17,422. The number of ministers was 1,260 in the former year, as compared with 1,442 in the latter; and whilst the fund for home missions and army chaplains was 16,861*l.* in 1864, it had risen to 25,259*l.* in 1871, showing a corresponding increase of Christian labour among the masses of the people and in the army. During this period of seven years, chapels, schools, &c., have been erected in the Newcastle district, at a cost of 40,818*l.*, towards which 33,078*l.* have been raised; whilst, at the same time, debts have been reduced by local efforts to the amount of 4,406*l.*, making a total raised in this district for chapels, schools, &c., of 37,484*l.* Throughout Great Britain there has been expended, during the same period, on chapel and school property, 1,890,792*l.*, towards which 1,456,477*l.* were actually raised, leaving 434,322*l.* as temporary debts.

Talk of voluntarism in the Establishment—as some Church defenders do—what can it show in comparison with the statistics of this one Nonconformist denomination?

And then, there is that once despairing Irish Presbyterian Church. How it resisted disestablishment! What evils it prophesied! What doom to itself it foretold! And yet, at the end of some eighteen months we find the same church in a state of perfect jubilation in consequence of its monetary prosperity. The Sustentation Fund, for every minister, now amounts to 85*l.*, and is expected to increase to 100*l.*; and each congregation may supplement this as it pleases—all which is better than the old *Regium Donum* system, and better in less than two years. Placed as it is now, the Irish Presbyterian Church has its eyes open, and it is accordingly denouncing the system of denominational education. The report presented to the Assembly at Dublin in the present month, with the debate upon it, has now been reprinted, and a more complete condemnation of the denominational system for Ireland we have never read. If any government should desire to introduce this system in Ireland, we have in this pamphlet an ample "brief" against it.

#### SHEPPARD v. BENNETT.

(By a Legal Correspondent.)

There was an unusual crowd of eager and anxious partisans thronging the close and stuffy waiting-room which adjoins the Council Chamber in Downing-street on Saturday morning last, the clerical element, of course, being well represented. Exactly at the time announced, half-past ten, the bell rang, the doors opened, and we rushed into the court. This is a large, high-roofed chamber, divided into two parts by a partition; the one part containing a long table at which the committee sit, the other portioned out into pens or pews; a large square one in the centre for the members of the bar, and side pews for the proctors, solicitors, and reporters attending the court. A long form at the back, with a stray chair or two, is all the accommodation provided for the public—an arrangement which is perfectly satisfactory on ordinary occasions, but ludicrously inadequate when there is any special strain upon the capacity of the court. In the centre of the front side of the square pew is placed a desk, at which the counsel who is addressing the court stands, and from this desk stretches out the long table, with the members of the committee sitting at each side.

The committee—or rather, to give them their full title, the Judicial Committee of the Privy Council—attend in the ordinary dress of everyday life, and look very much like any other committee. The place at the head of the table is always vacant, it being occupied in theory by the Queen. On her left sits the Lord Chancellor, who actually presides, and in ecclesiastical cases the first place on the right is taken by the chief Church dignitary who may be attending the committee. The next sit alternately, right and left, according to precedence.

We have only time to notice that the crowd is increasing every moment, and that, strange to say, there are only two ladies in the room, when the Lord Chancellor enters, followed by the Archbishop of York, Bishop of London, Lord Romilly, Lord Justice James, Lord Justice Mellish, Sir J. Colville, Sir M. Smith, and Sir M. Bernard. Explaining that the weakness of his eyes will not allow him to read a lengthy document in comfort, the Chancellor hands over the judgment to the Archbishop of York, who, in a clear and distinct voice and amidst deep silence, reads the long-awaited decision. "It

will be a judgment that will satisfy nobody," said the leading counsel for the appellant as he took his seat; a prophecy which, we should imagine, would be most thoroughly fulfilled. Although confirming the decision of the court below, it distinctly expresses its non-concurrence with the greater part of the judgment upon which that decision was based, and indeed speaks of part of that judgment in words almost implying censure. The arguments of the appellant's counsel are quietly laid aside; whilst the respondent, although he is acquitted, is let off very much in the same way as an Old Bailey jury would discharge a thief, by "giving him the benefit of the doubt."

The judgment opens with an historical survey of the progress of the cause, from the "citation" in July, 1869, down to the present appeal—following all the ramifications of its course in a manner bewildering to all except the initiated. It will be remembered that in the third edition of the "Plea for Toleration," the letter by Mr. Bennett to Dr. Pusey which contains the alleged heretical doctrines, the writer changes the words in one or two important passages that had appeared in the former editions and adds a note, stating simply that his opinions have not altered, but that as his words in the former editions were capable of an interpretation which he did not intend, he had changed them. No expression of regret for the mischief that had been caused was inserted, and for this omission he was censured by the Dean of the Arches. The first point in Saturday's judgment was made by the Council fully adopting this censure of the court below. Then followed some of the general principles on which former decisions have proceeded, and which were to be adhered to in the present case. The proceedings were of a criminal nature, and the charges must be precise and distinct. They had not to decide whether the opinions were theologically sound or not, but whether they were contrary or repugnant to the doctrines which the Church of England, by its formularies, requires to be held by its ministers; and in dealing with the respondent's writings they must apply to the construction of those books the same rules which have been long established, and are by law applicable to the construction of all written instruments. They had no jurisdiction or authority to settle matters of faith, or to determine what *ought* to be the doctrine of the Church of England; they had only to consider that which is by law established to be the doctrine of the Church, upon the true and legal construction of the articles and formularies. "The Church of England has wisely left a certain latitude of opinion in matters of belief, and has not insisted on a rigorous uniformity of thought which might reduce her communion to a narrow compass."

The first proposition which the respondent was charged with maintaining was, "That in the Sacrament of the Lord's Supper there is an actual presence of the true body and blood of Our Lord in the consecrated bread and wine, by virtue of consecration, external to, and irrespective of the faith and worthiness of, the communicant." Now the Church of England holds that in the Lord's Supper the body and blood of Christ are given to, taken, and received by the faithful communicant. There is, therefore, an implied presence of Christ in the ordinance to the soul of the worthy recipient. Nothing is affirmed as to the mode of this presence, except that the body of Christ is given, taken, and eaten "after an heavenly and spiritual manner," and that "the means whereby the body of Christ is received and eaten is faith." "Any other presence than this—any presence which is not a presence to the soul of the faithful receiver—the Church does not by her formularies affirm or require her ministers to accept." This could not be too plainly stated. But they had to consider, not what the articles *affirm* but what they *exclude*. The respondent maintains a "real, actual, objective" presence in the sacrament, upon the altar, under the form of bread and wine, and there is nothing in the articles and formularies to which this position is repugnant or contradictory. It was argued by the appellant's counsel that, since the Church recognises only one body of Christ, the natural and new glorified body which is "in heaven and not here," the only presence in the sacrament which could be consistently held was a presence to the soul of the communicant: that the word "natural," as applied to the body of Christ in the article, could have no additional meaning unless it was used to distinguish the true body of Christ, which is His natural body, from the Church which is His body in a figurative sense; and that there could be no question as to the mode of presence, for no manner of presence was conceivable which would reconcile the statements that the true

body of Christ is in the elements and that the natural body of Christ is in heaven and not here. But these inferences were not of that plain and certain character which the conclusion they were asked to draw from them required.

The second charge against the respondent was, that he has maintained that "the communion-table is an altar of sacrifice, at which the priest appears in a sacerdotal position at the celebration of the Holy Communion. And that at such celebration there is a great sacrifice or offering of our Lord by the ministering priest, in which the mediation of our Lord ascends from the altar to plead for the sins of men." This doctrine is not taught or affirmed by the Church of England. In "*Westerton v. Liddell*" it was decided "that the change in the view taken of the sacrament naturally called for a corresponding change in the altar. It was no longer to be an altar of sacrifice, but merely a table at which the communicants were to partake of the Lord's Supper." It was not lawful for a clergyman to teach that "the sacrifice or offering of Christ upon the Cross, or the redemption, propitiation, or satisfaction, wrought by it, is or can be repeated in the ordinance of the Lord's Supper"; or that in the ordinance there was any sacrifice or offering of Christ which could be efficacious, in the sense in which Christ's death is efficacious, to procure the remission of sins. But the word "sacrifice" had been applied to the Lord's Supper to denote, not a propitiatory or atoning sacrifice as a satisfaction for sin, but rather a rite which calls to remembrance, and represents before God, the one true sacrifice. "The distinction between an act by which a satisfaction for sin is made, and a devotional rite by which the satisfaction so made is represented and pleaded before God, is clear, though it is liable to be obscured, not only in the apprehension of the ignorant, but by the tendency of theologians to exalt the importance of the rite till the distinction itself well-nigh disappears." It was not clear that the respondent had so used the word "sacrifice" as to contradict the language of the articles.

The judgment then came to the third and last charge, that relating to the adoration of Christ present in the sacrament; and it was doubtless upon this point that the numerous discussions and deliberations had taken place, for we were told that it was "not without doubts and division of opinions" that the committee had come to a conclusion. It will perhaps be well to give Mr. Bennett's words *verbatim* with reference to this part of the case. "Well, I do not know what others of my brethren in the priesthood may think—I do not wish to compromise them by anything I say or do—but seeing that I am one of those who have lighted candles at the altar in the day-time; who use incense at the Holy Sacrifice; who use the Eucharistic vestments; who elevate the blessed sacrament; who myself adore and teach the people to adore Christ present in the sacrament, under the form of bread and wine, believing that under their veil is the sacred body and blood of my Lord and Saviour Jesus Christ; seeing all this, it may be conceived that I cannot rest very much at ease under the imputations above recited." Adoration due to the consecrated elements was contrary to law, and should be condemned. The Church of England has forbidden all acts of adoration to the sacrament, that is, the consecrated elements, and she has excluded any act of adoration on the part of the minister, and has explained the posture of kneeling prescribed by the rubric. It should be remembered in the respondent's favour that these words were written *before* the judgment in "*Martin v. Mackonochie*," which established the illegality of introducing acts of adoration. "Some of their lordships had doubted whether the word *adore*, though it seemed to point to acts of worship which were forbidden, might not be construed to refer to *mental* adoration, or prayers addressed to Christ present spiritually in the sacrament, which does not necessarily imply any adoration of the consecrated elements or of any corporal or natural presence therein." Upon the whole, the charge was not so clearly made out as the rules which govern penal proceedings required. Mr. Bennett's language had been "rash, ill-judged, and perilously near a violation of the law"; but as the majority of their lordships thought that his words could be construed so as not to be plainly repugnant to the passages articulated against them, they would give him the benefit of the doubt that had been raised.

The rest of the judgment consisted of a somewhat severe criticism of the judgment of the Dean of Arches in the court below. There was much with which they were unable to concur. The learned judge had attempted to settle, by a mass of



authorities, the doctrine of the Church of England on the subject of the Holy Communion. It was not the part of the Court of Arches or of that committee to usurp the functions of a synod or council. They would not attempt to examine in detail the catena of authorities brought together. Short extracts, even when candidly made, as in this case, give no fair impression of an author's mind. There were different doctrines prevailing or under discussion when the Articles and Liturgy were framed and ultimately made part of the law, but we must now consider them as the final result of the controversy which then took place.

"If the respondent had made statements contradicting the articles or formularies, the citation of great names would not have protected him: if he had not done so, he would have been safe without their protection."

There would be no order as to costs.

The judgment, which was listened to with eager attention, occupied nearly an hour in its delivery. When the archbishop had finished the crowd quickly dispersed, and left the committee, preparing to hear and determine some important dispute between two gentlemen of the names of Baboo Sing and Bux Sing, to its accustomed quietude and seclusion.

#### THE PRESS ON THE JUDGMENT.

The *Times* holds that the judgment of the Privy Council in the case of Mr. Bennett has wider practical consequences than the formal issues of the decision. It is substantially, if not actually, the conclusion of a long series of experiments on the elasticity of the formularies of the Church. By the judgment of Saturday the High Churchmen have asserted the same standing ground within the Church of England as the Low Churchmen and the Broad Churchmen. Time alone can show what will be the result to the fortunes of the Church of England, and everything will depend on the use made by the clergy of the extreme liberty of opinion now allowed them. The inconveniences of such an elasticity are sufficiently obvious, and the laity may be excused for regarding the prospect with some alarm. It is now established that a clergyman of the Church of England may teach any doctrines within limits which only extreme subtlety can distinguish from Roman Catholicism on the one side, from Calvinism on another side, and from Deism on a third. Consequently, when a new incumbent is appointed to a parish, the inhabitants must wait with anxiety to learn what their new religion is to be. Unless such a licence be very cautiously used, the question can hardly fail to be asked whether it is just to appropriate national property to the use of a Church of which the doctrines cannot be defined within any tangible limits. It has hitherto been understood that the National Church taught the national religion; but if it teaches almost any religion that may please the clergy, it may be questioned whether the nation can be called on to support the Establishment. Perhaps now that legal questions have been finally decided, and the excitement and irritation of such contests are removed, the voice of common sense and sound reason may gain a better hearing. Upon this the prospects of the Church now depend.

The *Daily News* remarks that Mr. Bennett has been soundly rated, and told that his language is "rash and ill-judged," and that he has very nearly violated the law. He will not, however, care what opinion their lordships may please to express, so long as they do not practically abridge his liberty of teaching, and this they have forborne to do. Practically the case is this. While the two parties represented in this case agree that a supernatural and Divine Presence attends every due celebration of the Lord's Supper, one of them maintains that this Presence is dependent on the disposition of the receiver or communicant, while the other maintains that it is brought about by the act of the celebrating priest or bishop, independent of the state of the receiver's mind. We need not (the *News* says) point out that those who hold the second opinion virtually ascribe to the priest a power which is nothing less than miraculous. Historically, indeed, the assumption of this faculty lies at the root of all priestly power. The highest tribunal in England having ecclesiastical jurisdiction declares that in teaching this doctrine Mr. Bennett had not broken the law. Surely the surpliced preachers who have for the last twelve months denounced the Judicial Committee under the names of Baal and Nebuchadnezzar may now afford to entertain some gentler thoughts of its perplexed and distracted members.

The *Telegraph* says that the fact of really practical importance in the decision is that the highest court of ecclesiastical appeal has declared the Church of England to be so wide as to leave room for the High, Low, and the Broad school of theology. Such is the result to which we are brought by all the prosecutions of recent years. And it is the very result for which plea after plea has been set forth by Dean Stanley, although he differs from Mr. Bennett as widely as the sacerdotalism of Mr. Bennett differs from the pious paganism of Marcus Aurelius. It is the result which has been craved by all who have at heart a broad and high morality rather than the triumph of any theological symbol. And it is the only state of theological tolerance which is compatible with the

existence of a national Church in a country divided, like England, by a multitude of religious opinions, but bound together by the broad tie of faith in a common exemplar. The position of the Church would be untenable if she were to become the representative of a sect.

The *Standard* asserts that the judgment reflects the ample tolerance and comprehensiveness which are the characteristics of the Church of England. The Supreme Court has not taken upon itself the functions of a synod or a general council. It has not attempted to declare *ex cathedra* the doctrine of the Church upon what in all ages has been recognised as a solemn mystery. The duty of the court has been to take the impugned statements, and to ascertain whether they are so far repugnant to, or contradictory of, the language of the articles and formularies, construed in their plain meaning, as to demand judicial condemnation. As in the case of Mr. Gorham, so in the case of Mr. Bennett, the Judicial Committee have leaned to the side of liberty. They hold, as nine-tenths of the High Church party hold, that his statements are "rash, ill-judged, and perilously near a violation of the law," but, interpreting the Church's standards in the largest sense, they have allowed him to go free. Is it too much to hope that the liberality of the final Court of Appeal will not be abused?

The highest Court of Appeal (says the *Echo*) has decided that a man may go scatheless, though he teach his flock the doctrine which, in the opinion of nine-tenths of Protestants, is the very essence of Popery, and whose rejection was the *raison d'être* of the Reformation. Public opinion—the powerful, the well-nigh omnipotent, public opinion of England—is now all that remains as a resource. If the English laity choose to bring this to bear against such lessons as those of Mr. Bennett, it matters little whether the Privy Council absolve him, and practically license all his friends to behave like him. They will find themselves opposed by a wall of resolute English feeling, against which they may hurl their darts in vain. Should the laity, however, turn away from the strife, shrug their shoulders in disgust, and leave the priests of England, like those of the continent, to preach erroneous doctrines, then, indeed, the Established Church must speedily fall, and its future historian will mark that its ruin became inevitable when the judgment of the Privy Council acquitted Mr. Bennett.

The *Record* seems hardly to have yet made up its mind as to what is the real bearing of the judgment. In one article our Low Church contemporary says:—

The conviction which many hours of calm thought have only served to confirm is that Mr. Bennett's victory may yet prove one of the most serious blows which the sacerdotal party has received, and the defeat of the Church Association one of the greatest triumphs for the cause of the Protestant and Evangelical character of the Church of England which has been gained since the Reformation. . . . The judgment will, beyond all question, allow greater latitude to the doctrinal teaching of the Sacerdotal party than we think to be reconcilable with the interests of truth, or consistent with the welfare of the Church of England. It will increase the difficulty of enforcing the law and restraining heretical doctrine. Although even in this respect something has been gained, for the explicit statements of the judgment have marked with considerable accuracy the limits of doctrinal licence, and have defined the expressed opinions which, in the judgment of the court, are unquestionably penal. We repeat that if the object of this prosecution be, as our opponents delight to aver, a spiteful desire to punish Mr. Bennett, the effort has, thus far, totally failed. But if the object of the appeal made to the Judicial Committee be not the punishment of an individual, but the vindication of the doctrine of the Church, the effort has almost as signally succeeded. The appeal was dismissed on point after point, not because the doctrines which Mr. Bennett was charged with teaching are doctrines consistent with the formularies of the Church, and legally permissible, but because he is not proved to have held doctrines excluded by the Church. We may demur to the justice of this conclusion, and the more so as their lordships frankly confess the hesitation and the strong conflict of opinion by which alone it has been reached by a majority of the judges. It is simply a verdict of not proven that has been given. In saying this we are not drawing conclusions from anything not said in the judgment, but from its positive and explicit statements.

So far as we understood the judgment as delivered, it is our impression that Sir Robert Phillimore's interpretation of the doctrines of the Church of England is distinctly repudiated and wholly set aside. It is only upheld so far as concerns the personal acquittal of Mr. Bennett. It is decided that the Real Presence of the true body of Christ in the elements at the Lord's Supper, is not the doctrine of the Church of England, and the importance of that decision is so great that it is difficult on the spur of the moment to estimate its value or foresee its results.

In another article the *Record* does not express so much confidence. It cannot just at present rightly determine whether to any extent the judgment impugns the doctrines of the Reformed Church of England, or how far the anxiety of the majority to relieve Mr. Bennett from criminal penalties has led the majority to overlook the mischievous consequences of allowing his "rash statements" and "perilous words" to pervade the people over whom he is now left to watch as a spiritual guide, shepherd, and instructor. As to the statement of the *Times* that clergymen "may teach any doctrine which only extreme subtlety can distinguish from Roman Catholicism on the one side, from Calvinism on another, and from Deism on a third," the *Record* hopes that the effect of the decision "is not quite so incisive and destructive." At all events, "a

conclusion so subversive of all that the Reformed Church of England holds most dear cannot be accepted without some further attempt to review and moderate the sentiments pronounced by an ill-constituted, perplexed, and divided court."

The *Pall Mall Gazette* says it is impossible not to contrast the boldness with which the court in the case of Mr. Voysey put constructions upon the plain words of the Articles about the Bible with the extreme fineness of the distinctions which they draw in order to save Mr. Bennett. But Mr. Voysey was a pernicious heretic, whilst Mr. Bennett's views are exceedingly popular. The judgment, stripped of its decorous and reverential form, is somewhat as follows:—The Church of England forbids you to say hocus pocus, and you shall not say it; but if you like to say ocus pocus we have no objection at all. Nay, if you can show that, though you did actually say hocus pocus, you meant to say ocus pocus, but inserted the "h" by a natural or acquired infirmity about aspirates, you are within that broad liberty which the Church of England permits to her ministry, and hocus pocus is incomprehensible, or very imperfectly comprehensible, by the human understanding. But if the judgment tends to stultify the creed of the Anglican Church, it supplies an admirable means of enlarging the bounds of its communion, and of enabling the clergy to contend in unity.

BISHOP FRASER ON THE BENNETT JUDGMENT.—The Bishop of Manchester preached to a crowded congregation on Sunday in St. Stephen's Church, Westbourne Park. At the close of an able and eloquent discourse his lordship passed in review some of the changes which have recently found their way into the conduct of the service of the Church of England. Then, turning the attention of his congregation to the judgment delivered on Saturday in the case of "Sheppard v. Bennett," he said:—"It will be a lamentable thing if this equitable, moderate, considerate—nay, I will call it charitable language, is abused, if the extreme men begin to chant psalms—if what they will call a victory is pushed to the utmost extremity. In this day of ours we need moderation—the moderation and fair-mindedness of such a statesmanlike divine as was Richard Hooker. The Church cannot make progress while the very foundations are being undermined." Quoting Döllinger, his lordship concluded in the language of that great scholar by expressing not only a hope, but a belief, which amounted to a conviction, that there were brighter days in store for the Church.—

#### THE FRENCH REFORMED CHURCH.

The Synod of the French Protestant Churches is now in session at the Temple of the Saint Esprit, Paris, having been allowed to assemble by permission of President Thiers. The synod is divided into two hostile camps—the orthodox party, numbering fifty-two members, and the Liberals, or Congregationalists, forty-eight. We learn from a letter in the *Daily News* that the former are headed by M. Guizot and two military men of eminence—General Chabaud Latour and Colonel Rochereau Denfert, the hero of Belfort. They accept the principles laid down in the Confession of Rochelle. They regard all the Reformed Churches of Europe in the light of sisters, and proclaim with them the sovereign authority of the Holy Scriptures in matters of religious faith and salvation. Of the Liberals the correspondent of the *News* says:—

The unorthodox minority, which may trouble numbers on the majority during the discussions which must take place at the future meetings of the Synod, adopts as its symbol the declaration of the Consistory of Lyons. This declaration was the fruit of a Rationalistic Broad Church and a Congregationalist movement, which began in 1848, and in 1850 led to the creation of the *Strasbourg Review*. It embraces a vast field of dissent from the Evangelical and orthodox creed of Rochelle—so vast that Colenso, Jowett, the Duke of Somerset, Strauss, W. J. Fox, Channing, certain shades of Methodists, of Lutherans, and of Swedenborgians, Quakers, Shakers, and Bible Christians might fit into it. Moreover, the side adopting the Lyons declaration refuses to acknowledge the right of a General Assembly, Synod, elected after the manner of particular consistories, to set up to represent "the true Church of France," and denies to it authority to lay down dogmas, because it can only regard it as a consultative body. This Broad Church party does not take kindly to M. Guizot's suggestion that a divorce between it and the Reformed Church of France be agreed to and effected. "It protests by anticipation against any attempt of the kind; is determined to resort to persuasion and every legal means to prevent a formal split being decreed by the Synod; is resolved to maintain the unity in diversity which has been the characteristic of the French Reformed Church; and will uphold the right of each pastor, elder, or mere layman to adhere individually to whatsoever symbol best agrees with his conscience and understanding."

The Liberals are headed by M. Athanase Coquerel. At the meeting of the Synod on Monday, M. Jalabert, senior member of the faculty, admitted the necessity for the existence of the synod, but declared that it did not represent all the members of the Reformed Church, because, though some of the electoral districts were larger than others, they all sent the same number of representatives. MM. Guizot, Monnier, and Laurent, declared that the synod possessed constituent power, and would remain independent though convoked by the Government. M. Guizot, in the course of his remarks, said he would do nothing to prevent the Liberal party from withdrawing and



founding another Church, if their consciences so advised them. M. Clamageran said the profession adopted by the majority showed a desire on the part of the majority to bring about a schism in the Reformed Church in France. This statement was met with loud protests from the Right. The sitting was very animated, and the debate was adjourned.

The Protestant Church of France largely represents the manufacturing interests, and is very strong in the Municipal Council of Paris. M. Thiers, despite his weakness for the Papacy, paid the Reformed Church the compliment of saying the other day that he looks upon it as a mainstay of order, and would regard it, were it sufficiently numerous, as a guarantee for what is so hard to realise in France, a progressive yet wisely Conservative Republic.

#### CHURCH AND STATE IN GERMANY.

According to the *Cologne Gazette*, the bill relative to the Jesuits, which will be presented in a few days to the German Parliament, contains only two paragraphs, the first depriving the Jesuits and the members of other religious orders pledged to passive obedience of German citizenship; the other charging the Federal Council with the care of determining which are the orders belonging to this category. It is stated by a correspondent of the *Pall Mall Gazette* that the Jesuits settled in Germany are already, with a view to eventualities, preparing their place of retreat. Namur, where they have one of their largest continental establishments, is to receive the greatest number of them, while the remainder are to be scattered over Belgium. The prospect is not a pleasant one for the Belgians.

The *Provincial Correspondence*, in discussing the suspension of the military chaplain Namszanowski, points out that his proceedings at Cologne were not in any way warranted by canonical law; and insists, on the other hand, that the palpable violation of the oath rendered to the King by the military chaplain constituted an illegal and refractory opposition to the Government, which had subsequently been expressly approved by the Papal Curia without even an attempt to come to an understanding. The Imperial Government is consequently compelled signally to punish such disobedience; and will, according to the *Provincial Correspondence*, have to consider whether the office of a Roman Catholic military chaplain can be at all continued. Pius IX. has met the case by appointing the offender "a prelate of the Papal throne."

The *Record* states that at the earnest entreaty of numerous parishioners, Dr. Miller has determined at all events to postpone his intended resignation of the vicarage of Greenwich.

GOING OVER TO THE CHURCH.—It is announced that the Rev. J. Baynard, for some years a Baptist minister in Essex, has joined the Church of England. He has been ordained and licensed to the curacy of St. Paul's, Birmingham.

UNDENOMINATIONAL EDUCATION.—In a charge delivered to the clergy at Kingston, on the 10th inst., Archdeacon Utterson, in speaking on the education question, said, "We can have no religious teaching worthy of being called such without distinctive denominational teaching. Eliminate all the different articles of belief which are held by the several denominations, and you will leave an absolute blank."

THE CHRISTIAN KNOWLEDGE SOCIETY AND THE IRISH CHURCH.—At a numerously attended meeting of this society, held on Monday week, to consider the expediency of granting 5,000*l.* for the benefit of the Irish Church, the "previous question" was strongly supported on the ground that there was a reason for delay in the uncertainty respecting some of the doctrines of the Irish Church, and after a long and animated discussion the proposition was shelved by a majority of 90 to 66.

MR. GLADSTONE AND HIS CALUMNIATORS.—The Rev. S. G. Potter, vicar of St. Luke's, Sheffield, recently wrote to a local paper, repeating the old story of Mr. Gladstone having joined in the rites of the Greek Church at Corfu, and asserted that the Greek superstition is almost in every respect identical with that of Rome. The letter having been sent to Mr. Gladstone, his secretary was instructed to say that the statement was "false in every material particular."

CAMBRIDGE UNIVERSITY AND THE TESTS.—A grace was submitted to the Senate of Cambridge University last week, which proposed to set the University seal to a petition to the Queen in Council praying that the interval of five years between the B.D. and the D.D. degree should be done away with, provided the candidate should be of the requisite standing of twelve years from the date of his M.A. degree before proceeding to the D.D.; and also that, in lieu of the ordinary subscription required for degrees in theology, should be substituted one similar in form to the clerical subscription as settled by the Act of 1865, but omitting the reference to the using of the Book of Common Prayer. The grace was passed without opposition.

THE LIBERATION SOCIETY AND THE COLLEGES.—On Friday evening, the 7th inst., a deputation from the Liberation Society, consisting of Mr. Carvell Williams, the secretary, and the Rev. W. Braden, one of the executive committee, visited the students of Hackney College, London. A stirring address was delivered by Mr. Braden, in which he described the principles involved in the struggle for disestablishment, and the position of young Non-

conformist ministers in relation to it. Mr. Carvell Williams also delivered an earnest and practical address, setting forth the latest phases of the question, and giving much valuable information and advice to the students. A free and candid interchange of opinion followed, and a hearty vote of thanks to the deputation terminated the proceedings. This is the sixth Nonconformist college to which the society has sent a deputation.

THE WESLEYANS AND THE CHURCH.—According to a London correspondent of the *Leeds Mercury* a prominent Wesleyan minister has lately been in correspondence with one of the bishops on the subject of the reunion of Methodists with the English Church. The correspondence was originated by the bishop, and although it has not led to any practical result, it has produced a most favourable impression upon the members of the communion chiefly interested in it. In earnest language the bishop denounced the unjust "novercal" treatment which Wesley received from the Church a hundred years ago. The bishop's proposal was that Wesleyan ministers should be allowed to preach in Church pulpits, and that this should be the first step towards a more general movement. It was soon found that the real *crux* lay in the question of the validity of the Wesleyan orders, and the necessity for Wesleyan ministers to acknowledge in some way episcopal authority, not so much as involving the doctrine of Apostolic Succession as implying a regard to discipline.

#### Religious and Denominational News.

##### SURREY CONGREGATIONAL UNION.

The summer meetings of this association were held on Tuesday and Wednesday last week in Croydon. More than 120 ministers and delegates were present from various parts of the county. On Tuesday evening a sermon was preached in Trinity Church by the Rev. John Foster, of Clapham. The devotional service at George-street Chapel on Wednesday morning was numerously attended, and throughout the day a large company of members and visitors testified to the interest felt in the proceedings.

Mr. TRAVERS BUXTON, the president of the year, opened the proceedings of the business meeting with a brief address, in which he adverted the topics to be discussed.

The Rev. W. H. AUBREY made a statement respecting the work of the union, and reported that gratifying progress continued to be made at Bermondsey, Battersea, Wimbledon, and at other places where Congregational worship has been established, and that five evangelists were labouring earnestly and successfully in the neighbourhood of Anerley, Redhill, Guildford, Dorking, and Farnham.

The money grants for sustaining the operations of the union were then discussed and voted. The Rev. J. PILLANS, of Camberwell, was also elected chairman for next year.

Mr. BENJ. SCOTT proposed the formation of a fund to promote the liquidation of chapel debts in the county, in connection with the Congregational churches. These amounted to about 19,912*l.*; there being thirty churches in debt. Half the amount was owed by comparatively wealthy churches. If a fund of 1,500*l.* were raised, sums might be offered in proportion to the amounts raised locally—a plan which had been adopted with complete success in Kent and Notts. He proposed a resolution in favour of such a scheme, which was unanimously carried.

Dr. FERGUSON next described the progress made with the Pastors' Retiring and Widows' Funds. In connection with the first there were ninety-two annuitants, receiving 3,500*l.*; but as yet only one-third of the Congregational ministers had become life members, and he urged that each county should see that its ministers were qualified by the payment of the life fee of ten guineas. There were twenty-five widows on the other fund. A resolution commending both funds to the support of the union was adopted.

The next item in the programme was a paper on "The Church in relation to Amusements," read by the Rev. J. HALSEY, of Anerley. The paper insisted that religion had in view more than the securing of personal salvation; for it involved elevation, isolation and sacrifice. It deprecated the craving for amusements which characterised the life of the present day; some of the amusements being innocuous and others quite the reverse. If the Puritans could return to the earth they would be greatly disturbed by much that they would witness among Christian people; for who would imagine them resorting to scenes characterised by vanity, and sometimes by worse than vanity? There was a general relaxation of Christian discipline, extending to ministers and deacons, as well as to members. It was not now necessary to counteract a rigorous and sour Puritanism; for the set of the current was all the other way, and they had to deal with a reaction and a recoil against asceticism. There was now a perilous laxity, and the line of demarcation between the Church and the world was disappearing; the Church conceding to the world, and not overcoming the world. Even religion was now mixed with foreign adjuncts, such as *conversations, soirées, bazaars*, and penny readings, and levity and frivolity were endangering the solidity of the Christian life. The Church now not merely tolerated amusements which it formerly

condemned, but also undertook to cater for the amusement of the public, and there was a danger that its members would become lovers of pleasure more than lovers of God. Some of the amusements referred to were most unfavourable to the cultivation of devotional habits; for the pantomime and the prayer-meeting, burlesque and the Bible, could not be harmonised, and indulgence in frivolous recreations involved a loss of spiritual tone. If the Church remained where Christ left her, she would have a power certain to be lost if she descended into the world. Amusements which ministered to self-indulgence were incompatible with the self-sacrifice required of Christians, and those who were doing the most Christian work were persons who, in this matter, would be called strait-laced, and both loyalty to Christ and true policy suggested that there should be no compromise in this matter.

The paper was received with much applause, but the subsequent discussion showed that it excited much difference of opinion. The Rev. W. CLARKSON and the Rev. W. K. LEA expressed general concurrence in Mr. Halsey's views; the latter admitting the difficulty involved in applying Christian principles to particular cases, and that much must be left to individual consciences. The Rev. J. FOSTER objected to the view that Christians were to be isolated from the world, except so far as the elevation of character of which Mr. Halsey had spoken required it. Christ took His disciples into dangerous company, viz., among publicans and sinners. He (Mr. F.) did not believe in useless sacrifice, which involved Romish superstition; while true sacrifice was that which came in the ordinary course of life. The plain question was, "What is right, and what is wrong?" He objected to the reference to the Puritans, who served God according to their own lights, as we must serve Him according to ours. The Rev. W. P. TIDY, as an old man, had been refreshed by the paper, which he hoped would be widely circulated. The Rev. A. BUZACOTT pointed out that the principles laid down by the paper would fail to guide them in certain cases, particularly in dealing with the young who were not Christians. The Rev. G. M. MURPHY thought the Church should seek to elevate the amusements of the people, and that the Puritans were a more genial and jolly set of men than had been supposed. If penny readings had degenerated, it was because Christian people had left them to be conducted by others. He referred to such entertainments as those provided by Mr. Baldwin Brown, and at the Lambeth Baths, for the poor, as unobjectionable and desirable, and thought they should be encouraged and not discountenanced.

The arrival of the dinner hour put an end to a discussion of a vigorous character, and which would otherwise have been prolonged. A large party assembled at the dinner, at the Greyhound Hotel, and among other proceedings which followed was a resolution on the education question.

This was proposed by the Rev. W. JONES, of Surbiton, and was as follows:—

That this Union expresses its concurrence in the principles enunciated by the recent Nonconformist Conference at Manchester in regard to national education, viz.:—That the payment of public money to denominational schools is incompatible with religious equality, and prevents the existence of a really national system, and that the State should make provision for secular instruction only, and leave religious education to be imparted by means of voluntary effort. That the Union trusts that Nonconformists will everywhere firmly act upon these principles at future Parliamentary elections, as the only effectual mode of securing their adoption by the Legislature.

He insisted that this question was a vital one for the small Nonconformist churches in the country, and also on the utter delusiveness of the conscience clause as a protection for rural Nonconformists. He would not recklessly break the tie which had bound Nonconformists to the Liberal party, but if they did not set their foot down on a sound principle there would soon be no Liberal party to support.

The Rev. S. PARKINSON, of Croydon, seconded the motion, and urged that it was the duty of Nonconformists to vote at school board elections, and otherwise to act as men who had a great duty to discharge.

A brief discussion followed; two of the speakers expressing a disinclination to exclude the Bible from schools. Mr. B. SCOTT, in reply, said they must remember that the Bible was used to inculcate what the meeting believed to be unsound views of truth. He also stated facts showing that the conscience clause could not prevent parents losing employment for objecting to the education of their religion in principles to which they objected, and insisted that the only remedy was for the State to let religious teaching alone.

The resolution was carried with but two dissentients; and a hearty vote of thanks to the Croydon friends for their hospitality terminated the proceedings.

At night there was a public meeting in the Public Hall. It was presided over by Mr. BUXTON, who, in his opening speech, said that Congregationalists had always been in the van of political and social progress, and though misrepresented and abused, they had the satisfaction of seeing their principles make progress both at home and in the colonies.

The Rev. W. H. AUBREY having given a sketch of the objects and work of the union,

Mr. CARVELL WILLIAMS delivered an address on "Congregationalists and their principles in relation to the times." He described the changes which had taken place in the attitude and the spirit of both Episcopalians and Nonconformists during the last half-century; during which the former had gained spiritual in proportion as they



had lost political power, and the latter had been able to concentrate their energies on the development of their various religious organisations. He referred to facts showing that the Church of England was relying more and more on voluntarism—was discovering the value of lay activity—was abandoning uniformity, and reconciling itself to diversity, both in doctrine and worship—was demanding elasticity, instead of legal restrictions—was setting both State and episcopal authority at defiance, and, generally, was moving in the direction of, though it probably would not adopt, Congregationalism. He then referred to various points in connection with which Nonconformists had assimilated their practice towards the practice of Episcopalians, and to incidents showing that the Presbyterians and Methodists felt the necessity for divergence from strict connexional principles. Applying these facts, he urged Episcopalians to show faith and courage by going on in the direction in which they were already moving; while he advised Congregationalists to show more anxiety to manifest the excellence of Congregational principles than merely to build up the Congregational body. He referred to the use made by Churchmen of the mistakes and weaknesses of Congregationalists, who were not always as good as their principles, and urged the need for cultivating breadth and catholicity in regard both to spirit and to action; and more especially the necessity for using the liberty which they possessed, instead of allowing themselves to be bound by traditions, the authority of which they professed to repudiate.

The Rev. G. INGRAM, of Richmond, also delivered an address on the question, "How much of elementary education can the State equitably and efficiently supply?" In answering this question, the speaker dealt in a searching way with the various fallacies employed by the advocates of religious education by means of State education; pointing out what the State could, and what it could not, equitably do in regard to education. He then dealt with the question in regard to efficiency, and showed that, good as religious education was, it could not be successfully imparted in schools maintained by the State. The general conclusion was, that the State should confine itself to secular instruction, and leave religious teaching to the voluntary efforts of religious men.

Both addresses were listened to with marked attention, and the speakers having received a cordial vote of thanks, the Rev. T. Gillfillan closed the proceedings of the evening, and of the day, with prayer.

#### THE CHRISTIAN COMMUNITY.

The centenary celebration of the formation of this society was held on Monday evening at the London Tavern, Bishopsgate-street; Mr. Robert Baxter presiding. After prayer had been offered by Mr. Kirkman, the Secretary, Mr. Atkinson, read an abstract of the report, from which we gather that during the past year six workhouses, containing about 5,000 inmates, had been regularly visited. In 137 wards, 7,124 services had been held, and the number of hearers was estimated at 162,240. Forty Spitalfields lodging-houses, containing between two and three thousand persons, many of whom belonged to the criminal classes, had also been visited, and 1,260 services held with about 12,000 hearers. The community had a mission-room in Flower and Dean-street, with ragged-school, adult-school, &c., attached, and a female refuge at Cambridge Heath. Open-air preaching has been carried on at twelve stations, where 378 services were held. At the headquarters in Flemming-street, Hoxton, 500 services were held during the year, besides temperance meetings. At Tottenham-square they had secured a new hall, where they had Sunday and week-day schools, and 220 services. The members of the community numbered 130. Total services held, 9,897; addresses delivered, 11,324; hearers, 302,710; tracts distributed, 208,515. All these operations had been carried on at an outlay of only 400*l.* 7*s.* 5*d.*; all the workers being unpaid. The community had a balance of 15*l.* 10*s.* 2*d.* in hand when the account was closed, but on the 1st of June their liabilities were 25*l.* 11*s.* 9*d.*, showing that funds were urgently needed to carry on the work.

The Chairman in his speech briefly glanced at the change that had taken place since the society was formed a century ago. On the continent at that time freedom existed only in name; now all Europe welcomes religious liberty, and the Bible enters everywhere, even to Rome and Spain. In England the Gospel was preached not only in churches, but in theatres and in the open-air, not only by the clergy, but by the laity. The Gospel was an aggressive power, and it was now carried to the people by means of that and similar agencies, to all of which he wished God speed.

Major-General Burrows moved the first resolution, adopting the report and expressing thankfulness for success of past operations, and he suggested that a good way of commemorating the centenary of the society would be to hold a conference of Christian workers. The Rev. Alex. Tugwell seconded the resolution, and testified to the great good accomplished by the members of the society in Bethnal Green and other parts of London. Mr. Pennington, as an old member of the community, related some of his experiences in connection with the work, and said that he had commenced a similar work in the town to which he had removed, and had met with very encouraging success. The Rev. Geo. Bowden moved the second resolution,

which, after expressing thankfulness for the success which had attended the labours of the society, resolved that in recognition of that success, and the centenary of the society, a memorial hall should be erected, and urged the meeting to do its utmost to raise the necessary funds. This was seconded by the Rev. Wm. Tyler, and supported by the Rev. Mr. Percival, both of whom spoke of the need there was for such a building, and the benefit it would confer on the workers. After a vote of thanks to the chairman, moved by the Rev. Thomas Peckstone, chaplain of Bethnal Green Workhouse, and seconded by Mr. Thomas Skinner, the meeting was brought to a close by the singing of the doxology.

The Rev. J. F. Poulter, B.A., Queen's College, Cambridge, late of Wellingborough, has accepted a cordial and unanimous invitation to the pastorate of the Congregational Church, Mitcham, Surrey.

The Rev. Matthew Robertson, B.A., D.Sc., late scholar of New College, London, and Dr. Williams, Divinity scholar, has received a unanimous invitation from the Congregational Church at Cambridge, endorsed by the congregation. Dr. Robertson has accepted the call to the pastorate, and hopes to enter on his ministry in the beginning of July.

THE WESLEYAN CONFERENCE will meet in London on the 25th of July. The next president will probably be the Rev. Luke Wiseman, who is now in the United States.

RICKMANSWORTH.—"The Cedars" Chapel, which has been erected in the Rev. Dr. Hurdall's grounds, was opened for public worship on Thursday evening, when an admirable sermon was preached by the Rev. S. Newth, M.A., of New College, London. The chapel, though previously intended for the pupils at "the Cedars," is also designed for the general benefit of the neighbourhood; and the attendance at the opening service and on the following Sunday shows that this design is already appreciated.

BROMLEY, KENT.—A public recognition service in connection with the settlement of the Rev. Robert Tuck, B.A., as pastor of the Congregational Church in this town was held in the chapel on the evening of June 6. The devotional services were conducted by the Rev. J. Calvert, the Rev. J. Maitland, the Rev. J. Pulling, the Rev. A. Tessier, and the Rev. G. Verrall. Statements relative to the invitation to the pastorate and its acceptance, were made by one of the deacons and by the pastor, and addresses were given by the Rev. Henry Simon, of London, on the "Modern Ministry," and by the Rev. J. R. Campbell, D.D., on the "Modern Church."

DR. CUYLER IN LONDON.—We are happy to inform our readers that Theo. L. Cuyler is expected to preach next Sunday morning in Surrey Chapel, and in the afternoon at St. James's Hall. Dr. Cuyler, next to Ward Beecher, is perhaps as popular as he is certainly as useful as any minister in America. His church membership is the largest in the Presbyterian body. His racy religious articles are read all over America, and are regularly looked for by many in this country. His "Home Life," "Empty Crib," and other works, have attained a very large circulation. He is eminent as a temperance reformer and philanthropist, and is a cordial well-wisher to England. He has been thrilling by his eloquence the General Assemblies of Scotland and Ireland, to which he is sent as a delegate from the States, and is now about to spend a few days in London.

BICENTENARY COMMEMORATION SERVICES IN RINGWOOD, NEW FOREST.—The celebration of the two-hundredth anniversary of the Protestant Nonconformist Church was celebrated on May 12. On the Lord's day the Right Hon. the Earl of Kintore preached. His text in the morning was Psalm xxvii. 29; in the evening, 1 Sam. xviii. 3. A correspondent writes:—"Dr. Payson says, 'Paint Jesus Christ upon your canvas and then hold Him up to the people; but so hold Him up that not even your little finger can be seen.' This was done by his lordship, and so he was successful. Through his lordship's instrumentality many may be able to say, in the language of the motto on his family arms, 'Quæ amissa salva—What has been lost is safe.' On the following Sunday, the pastor, the Rev. J. Dunlop, delivered discourses suited to the occasion. On Monday a most delightful tea-meeting was followed by the best public meeting it has ever been our privilege to attend in Ringwood. The chair was ably filled by the Mayor of Poole (J. Harker, Esq.). The Rev. F. Baron, of Ripley, offered prayer. The pastor continued his account of the history of the congregation, which will shortly be published. After which, most spirit-stirring addresses were delivered by the Rev. W. Heaton, of Shirley, Southampton; W. Reynolds, of Fordingbridge; T. Orr, of Poole; E. Pickford, of Pokesdown; T. Poole, of Lymington; J. Fletcher, of Christchurch; S. Williams, of Cripplegate; R. Collie, of Kingston; and W. Robinson, of Lymington."

SUSSEX HOME MISSIONARY SOCIETY.—The spring meetings of the above society were held at Petworth on Thursday, May 23. The Rev. Henry Rogers, pastor of the Congregational Church at Petworth, was one of the fathers of the institution, and few pastors have worked more zealously and successfully in the diffusion of the Gospel in many parts of the county. The new church at Petworth in which he ministers, and several village chapels in the district, will remain as monuments of his laborious service in the cause of Christ. The morning meeting was one for business. The work of the society was reviewed, and some arrangements for the

future considered. It was felt that increased funds would enable the committee greatly to extend the operations of the society, but at the same time it was felt that the best use was made of the present income. The Rev. J. Stuchbury submitted a report respecting the Pastors' Retiring Fund, from which it appeared that most of the Sussex pastors had been made life members, and that there was a prospect of placing those that remain in the same position. It was reported that a suggestion of this society had been carried into effect by the formation of a separate society to aid in the extinction of the chapel debts in the county, and that some encouraging progress had been already made. The evening meeting was public. It was held in the Congregational Church, and was presided over by Mr. George D. Sawyer, of Brighton, and was addressed by the Rev. H. Rogers, R. Hamilton, G. W. Fishbourne, T. Sainsbury, E. E. Long, A. Foyster, and other gentlemen.

CONFERENCE ON THE COLLEGES.—A conference of representatives and persons interested in the various colleges connected with the Congregationalists was held in the schoolroom of Union Chapel, Islington, on Tuesday and Wednesday last week. Mr. Edward Baines, M.P., presided. As reporters were excluded, we are unable to give any report of the proceedings. The *English Independent*, in noticing some of the points under discussion, says:—"Tuesday evening was almost entirely devoted to the instruction of the assembly. All the papers but one were read in succession without debate. Special value may be said to attach to those contributed by Dr. Allon, Messrs. Charlton, C. E. Reed, and Gwyther. They were sharp, concise, suggestive, and if nothing more had been achieved than the awakening of thought in those present, it would have proved no mean result. . . . More would have been accomplished if the area of discussion had been limited. Eight papers, including the chairman's (Mr. Edward Baines) and the secretary's opening speeches, were considered sufficient for the night's digestion. From the Wednesday morning's disorder, it would seem that so vast a mass of information had produced exceedingly disastrous effects; for a more absurd and reckless waste of two hours it has seldom been our lot to witness. Having overnight entrusted to Dr. Mullens and Mr. Hannay the task of drafting resolutions that should embody the suggestions to the papers, in order to give shape and a practical issue to its deliberations, on Wednesday the most valuable part of the morning was consumed in a debate which finally determined that the conference should rescind its own law. The ultimate result of the discussion is curious for its impotency. After our most learned and wisest men have met in council upon matters with which they are all familiar, they have been content to separate without any expression of united opinion. Work which was fairly before them, and for which they were fully competent, has been relegated to a committee that is both too large and too widely scattered over the country to be of any practical use. Several of the questions remitted to that body might have easily been decided on Wednesday. Surely the picture of the waste of resources, as drawn by Dr. Allon, was true enough, and generally admitted to be true. Why should not the conference have spoken strongly and firmly on that point, and thus have put on record a protest which would prevent the further multiplication of small and insufficient institutions? Then there appeared a pretty general consensus of opinion on the proposition that the arts and theological courses of study should be separated as far as possible. Nearly every speaker declared that the chief cause of the inefficiency of our institutions, the scant attainments of our ministers, and the over-working of our professors, exists in the attempt to compress into a brief curriculum every description of sacred and profane learning."

#### Correspondence.

##### THE JAMAICA BISHOPRICS AND THE CONSOLIDATED FUND.

To the Editor of the Nonconformist.

SIR,—It is stated that Archdeacon Campbell and the Rev. E. Nuttall, of Kingston, Jamaica, have had an interview with Earl Kimberley, the Colonial Secretary, and I think that the taxpayers of this country ought to know the object of their visit.

It will be remembered that the late Bishop of Jamaica, during the later years of his life, chose to spend his time in England instead of in his diocese; the episcopal duties being discharged by a deputy—the Bishop of Kingston—who received 1,600*l.* a year out of the 3,000*l.* salary paid to the other bishop from the Consolidated Fund of this country. In 1868 our Parliament passed an Act providing that "the said Consolidated Fund should be gradually relieved" from the payment of the 14,000*l.* appropriated to the bishops and archdeacons of the Church of England in the West Indies, and enacting that "no person who, after the passing of this Act, shall be appointed bishop of any diocese in Her Majesty's West Indian possessions" shall receive "any salary or other sum whatsoever" out of such fund.

Bishop Spencer being dead, one would have supposed that no further claim on the Consolidated Fund would arise in respect to the Jamaica episcopate. But a section of the Jamaica Episcopalians don't mean, if they can help it, to lose the whole of this 3,000*l.* of English



money, and this is their expedient for keeping part of it.

Archdeacon Campbell has—in an address to the members of the Synod of the Church of England in Jamaica, from which I take the facts—described a number of ecclesiastical difficulties in the way of appointing a new Bishop of Jamaica, and also contended that such an appointment is unnecessary. In proof of this, he refers to the letters patent appointing the Bishop of Kingston, which provide that in the event of a vacancy in the see of Jamaica by the death of Bishop Spencer, the Bishop of Kingston shall exercise all episcopal functions until the appointment of a successor. He also refers to a Jamaica Act of Parliament which clothes Bishop Courtenay with full legal authority, "to all intents and purposes, as though he were Lord Bishop of Jamaica."

Whether it was ever intended, by either the Crown or the Jamaica Legislature, that these provisions should be used for the purpose of suspending the bishopric of Jamaica on the death of the bishop, is quite immaterial to those who do not belong to the Church of England in the colony. It is, however, a very material fact, that Archdeacon Campbell contends that if the Bishop of Kingston retains his present position—which is that of the deputy of the dead bishop—he will have a right to continue to receive from the Consolidated Fund the £1,600. hitherto chargeable on the late bishop's salary, and so "our crippled and impoverished Church will be afforded time and opportunity to create an Episcopal endowment fund while the life of Bishop Courtenay is prolonged." "On the other hand," he proceeds to say, "if we should now admit that there is an absolute vacancy in the see, and that it is necessary for our synod to elect a bishop, the Secretary of State would be only too glad to shift the liability from the Consolidated Fund, and will naturally and reasonably reply that the privilege of election carries with it the responsibility of providing for the bishop from our own resources."

Sir, I hope that Lord Kimberley will "naturally and reasonably" tell Archdeacon Campbell and his colleague that this ingenious device for frustrating the intentions of the Legislature will not be sanctioned by the Government; that the claim of Bishop Courtenay ceased when he ceased to act as the *locum tenens* of Bishop Spencer, and that the vested interest in the £3,000. charged on the Consolidated Fund is exhausted by the death of the last-named prelate.

The history of the episcopate in Jamaica has not been a creditable one, and another discreditable chapter ought not to be added to it.

June 11, 1872.

W.

[We have reason to believe that the Government will decline to adopt the suggestion of the Jamaica deputation.—ED. NONCON.]

#### MR. WARREN'S QUOTATIONS.

To the Editor of the Nonconformist.

SIR,—I venture to think that, before accusing me of forgery, as in a paragraph, page 563 of your paper of May 29th you have not scrupled to do, you might at least have inquired whether I acknowledged the correctness of the report of my speech at Winchester, as given in the *Hampshire Chronicle* of May 25th, and on which you found so serious a charge. I let that, however, pass, but point out to you and your readers the very evident mistake of the reporter.

The quotation which I gave came from No. 27 of a series of tracts, and headed, "What is the Separation of Church and State?" (by Ed. Miall), published by the British Anti-State Church Association. It begins—

"There remain now only the church edifices to dispose of, and we shall have completed our task, with the exception of the cathedrals, which might perhaps be kept up for purposes other than ecclesiastical."

It is correctly given so far. The report makes me stop short in the middle of the quotation, but adds the words—

"I don't know what, perhaps for some of your cattle shows" (which should have stood in a parenthesis, to indicate their being mine), as if they were the remainder of the quotation, instead of giving, as I did at Winchester, the true ending, viz. :—

"We think they might fairly be made over in perpetuity to the inhabitants of the parish in which each may be situate, to be sold, rented, or given, as the ratepayers may determine."

I trust, Sir, that you may see fit to retract the charge against me of deliberate forgery.

Yours obediently,

FREDERICK S. WARREN.

Church Defence Institution, 25, Parliament-street, S.W.,  
June 7, 1872.

P.S.—I enclose for your inspection a report of my speech, as given by another county paper. It is not correct in all points, but gives the quotation the version of which was the ground of your charge against me more accurately, and without mention of "cattle shows."

[We are extremely gratified at receiving this disclaimer, and we hope that the agents of the Church Defence Institution will in future be more cautious in their language. Our report was taken verbatim from a local newspaper, and we are only surprised that Mr. Warren has not before now taken exception to the accuracy of that report in the journal in which it appeared. Of course, before writing to us, he has taken pains to do so. Has he? At the same time, let us say that Mr.

Warren, having tract "No. 27" in his hands, cannot be excused for not quoting the whole of the passage in that tract relating to Church property, of which, for Church Defence purposes, he has only quoted a part. And we also hold him inexcusable for not quoting what Mr. Miall has since said on the same subject. Besides this, Mr. Warren forwards to us another report of his lecture. We find in that report certain quotations from the *Nonconformist's Sketch Book*, with no word to indicate that that work was published more than thirty years ago—when what was true then might not be true now—and with no single reference to the contents of the quotations. While, therefore, we gladly reprint Mr. Warren's explanation, we should have been still more pleased if his disclaimer had been more extensive in its application.—ED. NONCON.]

#### THE BISHOP OF EXETER.

To the Editor of the Nonconformist.

DEAR SIR,—Is not your contributor wrong when he sums up his reflections on Dr. Temple thus :—"The bishop, at least, is far removed from sacerdotalism."

The amalgam of High-Churchism and Broad in some of Mr. Gladstone's appointments, is curiously illustrated in Dr. Temple, as witness an extract I cut from a West of England paper at the time :—"About 3,000 people assembled in Exeter Cathedral on Sunday afternoon, it having been announced that Bishop Temple was to occupy the pulpit. The sacred edifice was literally crammed, and a large number of persons could not obtain admission. The bishop selected for his discourse, 1 John iii. 2. He commenced by saying that the home influence upon children had a much greater effect than any influence which was brought to bear in after life. . . . He went on to show that if Christians wanted to live in Christ they must study His life, character, tenderness, love, and His sacrament, remembering His sufferings. And in the latter part of his sermon he pointed out that the operations of the minister were quite independent of his personal character in the Church, inasmuch as he was the representative of the Church, and nothing more. He was a part of the organisation of the Church. If a child was baptized by a minister who had not been really touched by the power of the Lord, such baptism would be held valid in the sight of God, because the minister acted simply as the instrument of the whole body of the Church."

If that is not sacerdotalism, what is?

I send you this extract because the utterances of men like Bishop Temple are often not a little confusing.

I am, dear Sir, yours ever truly,

Salisbury, June, 1872.

GEORGE SHORT.

#### Anniversary Meetings.

##### MILTON MOUNT COLLEGE.

The first annual meeting of the governors was held on Tuesday, June 4, at the Mission House, Blomfield-street. The attendance was good, comprising ladies and gentlemen from different parts of the kingdom. After prayer by the Rev G. L. Herman, of Chatham, Thomas Scrutton, Esq., the treasurer, occupied the chair. He stated that he had recently visited the works proceeding at Milton-on-Thames, and felt assured that the building now being raised would give entire satisfaction to the subscribers. The interior arrangements, while in every respect suitable and complete, were marked by a rigid simplicity, and the exterior, without any mere ornamentation, was most agreeable to the eye. The cost to all practical men was held to be very low, and estimated by the expense of the cubic foot, would compare very favourably with any public building. The prominent thought before the managers was to make the institution a training college for private and elementary schools. In the latter salaries ranging from 150*l.* to 200*l.* per annum might be secured. But a high-class certificate would be indispensable, and the managers, although they would not forget that the scheme was to provide a good school, conceived that they could not do a better service to the community, and for dependent girls, than to prepare them for these high positions of influence and independence. On all sides they had been urged to complete the building, and to rely upon the liberality of the denomination. They had done so, and had faith that the churches would not leave them burdened with serious liabilities. The college would be opened in the spring of 1873, and their one desire was that generous friends would not allow them at that time to be confronted with a debt.

The HON. SECRETARY (the Rev. William Guest) read the report, which gave a full statement of the action of the managers during the year. There were at the present time 143 applications for admission, and these came from almost every county south of the Tweed. The report was listened to with deep interest, and the request was made to circulate it as soon as possible among ministers and churches.

EDWARD GRIMWADE, Esq., of Ipswich, moved the first resolution :—

That the report now read be received, adopted, printed, and circulated, together with the treasurer's account, to Dec. 31, 1871, as audited, and a list of all contributions to the present time. Also that the gentlemen whose names are now read form the general board of management for the ensuing year.

Mr. Grimwade was delighted to hear that the training of teachers for elementary schools was so

prominently before the managers. In a year or two the demand in every town in the kingdom would be large and urgent. He was very gratified to find that so large a sum had already been raised, but was astonished that the churches generally were indifferent to one of the best projects for ministers' families that had ever been launched. There were one or two vacancies in the board of management to be filled, up as the trust-deed required a larger number than had hitherto served. The illness of Mr. Guest had been the unavoidable cause of the delay. But, since his return applications had been sent out, and favourable responses were coming in from influential gentlemen who were ready to become managers.

The Rev. G. S. BARRETT, of Norwich, in seconding the resolution, concurred with the previous speaker in deep regret at the apathy of the churches in the eastern counties. The managers were working most laboriously; but the church seemed to be quite an exceptional one that took any notice of their admirable scheme. He had just been attending the committee of the union, and was anxious that at least twenty minutes of time should be given to such an important subject at the next autumnal meeting. He thought also that county associations ought not to ignore the project.

The second resolution was proposed by WILLIAM CROSFIELD, Esq., jun., Liverpool :—

The governors desire to express their approval of the measures already adopted in connection with the Milton Mount College. They assure the board of management of their intention to give the undertaking all the support they are able individually to render, and earnestly recommend the enterprise as worthy of public support.

Mr. Crosfield expressed his earnest hope that the few thousand pounds remaining to be raised would be secured before the opening of the college, and that gentlemen in the provinces would not permit the burden of anxiety to rest so heavily upon the overtaxed London managers.

This resolution was seconded by RICHARD SOUTHCOMBE, Esq., Stoke-sub-Hamdon, Somerset. He was glad to join the movement from the estimation in which the honorary secretary was held in the West of England, and from his conviction of its need and value. He had had the deep pain of dismissing from his house ministers' daughters of excellent character, but whose education had not prepared them to be governesses.

The HON. SECRETARY stated that there were excellent applications for the position of head mistress before the managers, and that ladies would be invited to join the executive before the election. He also referred to a noble proposal of Mrs. Joseph Crossley, of Halifax, to assist the managers in securing an adequate salary for the head mistress, and to the valuable services of ladies who acted as corresponding members in different towns. By the trust-deed any corresponding member who collected 21*l.* would be a governor. Hitherto there had been no paid agency, and since almost all moneys had been collected by private appeal, the institution was placed at serious disadvantage in places where it was unrepresented, and in at least 1,200 congregations where no collector had been found. Papers could be supplied to every church, and it only needed a simple notice to call attention to them, with the announcement of a lady who would receive subscriptions. Very much had been made of the objection against what had been made a "class school." He had, having been urged, written a paper in reply, and felt sure that to a candid mind the objection would not be held tenable when the whole facts of the case were understood. There was one form of application about which he would be glad to say a word. The widows of deceased ministers unwilling to encounter a harassing and expensive canvas to obtain entrance for them into orphanages were applying on behalf of their fatherless girls. They were most anxious that they should be trained as teachers. Such applications would have a special claim upon the managers, but he regretted to say now that warm friends of the project had so generously contributed, further promises came in but slowly. When the school was once established a guinea or so a year from every church would sustain it, and if some churches could not give this amount, others might give a larger. While deeply grateful for the wonderful success vouchsafed, he could not conceal the pressure of rather heavy anxieties at this stage. Every week, however, made more manifest the importance and timeliness of the work.

The TREASURER said that only on one point might the executive be charged with unusual outlay. They were resolved that every pupil should have the seclusion of a separate bedroom, which, however, would be open to a free current of air above the partitions. The furnishing of each bedroom would be about 10*l.*, and he trusted, since a beginning had been made, that these would be furnished by individuals.

#### CHRISTIAN EVIDENCE SOCIETY.

The second annual meeting of this society was held on Wednesday afternoon, at Willis's Rooms; the Marquis of Salisbury presiding. The HON. SECRETARY (Major-General Burrows) read the report, which stated that the committee, after encountering great difficulties, had succeeded in getting a series of twelve lectures on the most important subjects of modern thought delivered in St. George's Hall during the last season. The sale of the lectures since they had been published had amounted to upwards of 24,500 single copies of lectures. A collection of those lectures, published in one volume, had reached a fourth edition. Of the



second edition, consisting of 1,200 copies, 1,000 were taken by a publisher in New York, and 200 by one in Canada. The Church Missionary Society had taken 100 copies for India, and the Society for the Propagation of the Gospel had taken 100 copies to be sent to their missionaries. A request had just been received from India for 1,000 copies of the lecture delivered by the Bishop of Ely. Another society was prepared to place a considerable number of the volumes in the chief hotels on the continent frequented by English and American travellers. Further funds were still imperatively required, and the friends of the cause would feel that the executive committee ought not to be allowed to incur the risk of pecuniary loss. With the purpose of acting on the more intelligent classes of society, the committee, with the assistance of the Dean of Canterbury and other competent persons, had formed a scheme for the study of Christian evidences, and for holding examinations on the subject. Nearly twenty churches, chapels, and schoolrooms in different parts of the metropolis had been placed at the disposal of the committee, who were making arrangements to have lectures delivered in them. Special efforts had been made to counteract the progress of unbelief among the working classes. The Hall of Science, in Old-street, had been hired for three months in order that a series of Tuesday-evening lectures might be given there. It was in this hall that Mr. Bradlaugh was in the habit of delivering addresses to crowded audiences on Sunday evenings. An important movement had begun in Scotland, and a Christian Evidence Society had been formed.

Lord SALISBURY said the intense importance of the prevalent unbelief pressed itself on the minds of thoughtful Christians, and acquired new weight every day. It was impossible to look upon the literature of the present day, and read the names of those who were engaged in controversy on the chief problems of our existence, without recognising the mournful fact that doubts and disbelief of the most serious and searching, and, at the same time, of the most earnest and sincere kind, had taken hold of a portion—not absolutely great in numbers, but still large—of the finest intellects. When they looked on the distinguished men of the day, and found one like Professor Huxley openly avowing that the science which he pursued so ardently absolutely effaced from his mind any belief in the providential government of the world in which he lived, or the world which was to come, they had phenomena to grapple with of no ordinary kind. They were standing in one of the most awful crises through which the intellect of Christendom had ever passed. They could point to many distinguished intellects from which all that belief had gone in which till now the highest minds coincided. But great scientific discoveries always dazzled the intellect of man, making him think for a time he had destroyed ignorance, and leading him to try and explain everything. Our forefathers had thought the creation of the world was not effected by any chain of causation, but was the direct, immediate, and, so to speak, the dramatic effect of the Almighty fiat; that this providential government of the world was not effected by any inferior, secondary agencies, but directly and immediately by the exercise of the Divine will. Then came scientific discoveries, disclosing a vast mass of secondary machinery to our view, enough to fill the human mind with awe, and to try the highest powers of the human intellect. Thus there arose a sort of optical delusion, and it was fancied that God's hand directing this machinery was further removed than it was before. People now see the secondary causes, and the power of the Great First Cause is dimmed in their eyes. (Applauds.) The remedy for this disbelief was not denunciation nor theological serimony, but calm discussion, familiarising the mass of mankind with the discoveries made, but teaching them that the First Cause is not further removed because secondary causes are made much more palpable than before. (Applause.) He did not think that some who disbelieved knew the extent of their disbelief, by reason of the hollow phraseology so much in use. They would either return from their temporary disbelief in Christianity, or they must go beyond Theism, and disbelieve in any intelligent First Cause at all. People should know whether they were drifting when they accepted these theories. If they allowed their minds to be entangled with these sophistries, they must renounce the fundamental truths for which all human hearts thirst. As Christians and honest men, those he addressed must feel that it was time these questions were thoroughly discussed. It was no season for half-hearted action or concealment. Those who were for Christ and those who were against Him should state distinctly in which camp they stood. In conclusion, the noble marquis commended the society to the earnest and liberal support of the Christian public.

The Earl of SHAFTESBURY moved the first resolution as follows:—

That the work of the Christian Evidence Society, as stated in its first annual report, comprising its lectures in the East and West of London, and its classes for the instruction of the young of both sexes in the evidences by the study of suitable books, deserves the cordial support of the Christian public as tending to fortify against error, to confirm the doubting, and to instruct the ignorant.

The noble lord said that as age succeeded age infidels became more busy and active in the propagation of their views, and he had no doubt that, in the generations to come, the development of infidelity would be far more terrible than now. At the present it was pretty fully avowed—

Now we have bishops and deans, professors and men of science, some of the greatest minds in literature and everything else, all professing the same principles. It has now come to this—that whereas at a period, which I can well recollect, there was scarcely one man who openly avowed himself an infidel, at the present time I am afraid I am speaking within compass when I say it is difficult to find a man under the age of forty who would openly avow that he is a believer in anything at all. Well, now, do I say this with a view of stopping the progress of science? (Hear, hear.) My quarrel with science has ever been that it does not go fast enough. I wish to heaven it proceeded ten times more rapidly than it does; I wish men would not declare a thing to be a fact on Wednesday, leaving it to fester in men's minds till the following Friday, and declaring it to be no fact at all when it has done its work for evil in the minds of those who may never hear of the contradiction. I have known persons say that a certain fact bore very strongly against the Book of Genesis, and soon after they have confessed that what they had called a fact had ceased to be one. I have said to a person of this class, "My dear sir, just keep yourself quiet for another year, and then you will see whether your fact is really a fact or not." (Laughter.) This is my complaint with regard to physical science. I do not complain that science is being pushed to too great an extent: what I complain of is, that it is made to create a great disturbance when it afterwards turns out that there was no ground for that disturbance. If some person were to leave me 1,000,000*l.* sterling to-morrow I would almost undertake to give one-third of it to any one who would discover a fact, and six days after not discover that it was no longer a fact. (Laughter.)

Of course the change of feeling had reached the poorer sort of people. They had infidel halls opened in the metropolis and many other great towns for the purpose of debating religious questions; they had almost every park and every green given up on Sunday evenings to infidel preaching. This could not have taken place in former days, because the tendency to such things was controlled by public opinion, and in some measure by the law; but now it was in full progress of freedom, and thought, and action. How was this gigantic mischief to be counteracted? By bringing forward the truth in the spirit of love and energy and perseverance, disdaining to think of defeat, going on from day to day and from hour to hour to present truth to the minds of those with whom they had to deal, and in the midst of opposition relying upon that to touch and soften the heart. (Cheers.) He rather deprecated formal controversy, but thought that the young should be well grounded in the evidences of Christianity. He believed that in all our lectures and teaching they should make much more use of than they did, and rest a great deal more upon the Word of God itself. He was quite sure if that society persisted in the course it was pursuing it would produce a real and lasting effect upon the people of this country. It would enlighten many who were ignorant; support many who were weak; and comfort many who are in poverty and sickness. (Cheers.)

The Bishop of GLOUCESTER, in seconding the resolution, said that one of the most injurious forms of philosophical scepticism was that everything was the result of causation; and this was a form of unbelief which was, he feared, taking possession of the minds of thousands. It was attractive to see nothing but cause, and the result was that the mind lost itself in Pantheism or a half-developed Theism. He rejoiced at the success of the lectures; and it could not fail to be agreeable to the audience to learn, as he now announced, that another course was to be delivered. (Cheers.) The first would be given on the 18th of June by one bearing the honoured name of Mozley, the Regius Professor of Divinity at the University of Oxford. (Cheers.) The Archbishop of Canterbury would take the chair on that occasion, and the subject would be "The Principle of Causation in Opposition to Atheistic Theories." The committee were contemplating a selection of one book, or at most two, for the young, and he hoped that department would be greatly blessed. (Cheers.) Lastly, they were regarding all these things as ancillary, feeling that the Book carried with it its best evidence. (Cheers.)

The Rev. Dr. RIGGS, in supporting the resolution, asked as regarded the continuity of existence, was it harder to believe in a God who filled up every chasm than it would be to believe in One who had left a vast number of chasms? As long as they contented themselves with words, and spoke of "force" and "causation" without asking what they really meant, they might easily become bewildered and forget God, but when they realised the meaning of those words the case was different. What would men obtain by giving up Christianity? They would not get rid of mystery. If it were hard to believe in a Deity, it was far harder to believe in causation without a Deity. For every difficulty which men would point out in true Theism, he would point to a greater difficulty in infidelity, with loss of heart and hope superadded. (Cheers.)

Professor RAWLINSON moved the next resolution, viz.:—

That the open infidelity and more concealed scepticism both of the upper and lower classes calling for action and organised efforts to counteract the same by all Christians, the meeting heartily supports the Christian Evidence Society, including as it does those who belong to different sections of the Church of Christ.

He expressed his special concurrence in the latter part of the resolution. That was a case in which Christians of all denominations could unite without any sacrifice of principle. Their unhappy divisions ought not to be intensified, and in that

case they could surely all work together with the utmost cordiality.

The Rev. Dr. KENNEDY, in seconding the resolution, said the Nonconformists with whom he was connected were profoundly sensible that the safety of this country depended on the safety of the faith. As regarded the question of discussion, he admitted the necessity for great tact and the best temper; but Mr. Harris Cowper had met infidels in their own places, and had convicted them of the grossest errors and fallacies. Under such circumstances, discussion could not but be attended with advantage. There were cases in which infidels must be met on their own ground; otherwise it would be said that Christians distrusted their own cause.

Bishop CLAUGHTON, in supporting the resolution, said in dealing with scepticism they should bear in mind that there was a deep-seated desire in the human mind for some form of religion. After all, truth was strong, and there was, he believed, a conviction even in the hearts of professed infidels of the existence of a God.

A vote of thanks to the chair was proposed by Dr. GLADSTONE, F.R.S., seconded by Mr. SHAW, and the proceedings terminated.

#### PARLIAMENTARY SUMMARY.

##### THE WASHINGTON TREATY.

In the House of Lords on Thursday, Lord Derby read a letter from Sir Stafford Northcote stating that the inference generally drawn from his late speech at Exeter was incorrect. It was not the case that the British Commissioners had been, on account of the understanding between them and the American Commissioners, less careful than they would otherwise have been in framing the treaty. The statement voluntarily and formally made by the American Commissioners at the opening of the Conference was understood by the British Commissioners as a promise that no claims for indirect losses should be brought forward; but they never for a moment thought of relying upon it, or upon any matter outside of the treaty itself.

Lord Granville then announced that since the adjournment of Tuesday he had received a communication from the American Minister, stating his concurrence in the view of the Government as to the sufficiency of the supplementary article for the purpose of putting an end to the indirect claims. General Schenck added that he was authorised in a telegraphic despatch received yesterday from Mr. Fish to say that the Government of the United States regards the new rule contained in the proposed article as the consideration for and to be accepted as a final settlement of the three classes of the indirect claims put forth in the case of the United States to which the Government of Great Britain have objected. This communication, Lord Granville thought, showed that the Government had not been such dupes as some have supposed, and, further, was an honourable testimony to the straightforward manner in which the United States were conducting the negotiation. He begged at the same time to say that the article was not yet agreed upon; it was proposed, but it was impossible for him, under the difficulty of the present circumstances, to give any positive assurance as to the manner in which the negotiations might end.

Thereupon Lord Derby suggested whether it was necessary to continue the debate on Earl Russell's resolution. The negotiations had passed into another stage. Lord Russell not being present, Lord Grey observed that, in his absence no one had authority to withdraw the resolution, and proposed the adjournment of the debate. Lord Salisbury pointed out that the Executive Government of the United States formed only half the treaty-making power, and that their lordships must reserve full liberty of action if the views of the Senate should not be in accord with those of the President and his Secretary of State. Lord Granville assented to this, admitting that in the event contemplated by Lord Salisbury the supplemental treaty would be useless. Lord Russell having entered the House, and having read the letter of General Schenck, which was handed to him by Lord Granville, expressed his satisfaction with the statement of the American Government, and proposed to withdraw his resolution, reserving to himself the right of bringing it forward, if necessary, on a future occasion. Lord Granville wished to express his acknowledgments to Lord Russell, but at the same time, in order to avoid misconception, to say that the indirect claims were not withdrawn, because that portion of the article was conditional on the rest of the article being agreed to. Lord Cairns apprehended that the understanding of their lordships was that the Government of the United States, Mr. Fish, and the British Government were quite in accord on this point—that if the other questions which were pending with respect to this article were adjusted, the article was to be taken as a final and complete settlement of the three classes of indirect claims, which were no more in any shape or at any time to appear. Lord Salisbury inquired what were the three classes of indirect claims referred to in the letter of General Schenck. In the American Case they stood as follows:—First, for loss by the transfer of the mercantile marine to the English flag; second, the enhanced premiums for insurance; third, for the prolongation of the war; fourth, the addition of a large sum to the cost of the war. Lord Granville said that the last two were taken as one. Eventually Lord Russell's motion was withdrawn.

In the Commons Mr. Gladstone made a similar statement, and in reply to a question said that no



postponement of the meeting of the arbitrators had been agreed to, and neither on the 15th nor on any other day would the Government agree to anything inconsistent with the honour and credit of the country, or with the explicit declarations they had found it their duty from time to time to make.

## SCOTCH EDUCATION BILL.

The Commons resumed the consideration of this bill in committee on Thursday. Clause 8, which lays down the regulations for the election of the first school board, was opposed by Sir E. Colebrooke and Mr. Orr Ewing, who endeavoured to restrict the qualifications of members and electors of school boards, but they ultimately withdrew their amendments, and the clause in this respect was left unaltered. Sir E. Colebrooke proposed to extend the cumulative vote to the elections of school boards, which proposal was objected to by Mr. Dixon, Mr. M'Laren, and Mr. Craufurd, and supported by Mr. Sinclair Aytoun, Mr. Pim, Mr. R. W. Duff, Mr. Graham, and Mr. Powell. After some remarks from Lord E. Fitzmaurice, Mr. Forster said he saw no reason for treating England and Scotland on different principles in this matter; and, on a division, the cumulative vote was carried by 162 to 36 votes. The clauses from 8 to 18 were agreed to. On Clause 19, which relates to the powers and duties of school boards, Mr. Gordon moved the first of a series of amendments intended to carry out his resolution of the 6th of May. The amendment was opposed by Dr. Playfair and supported by Dr. Ball. Mr. Gladstone contended that the amendment was an innovation on the law of Scotland, and a direct violation of the principles on which the English Act had been settled—namely, local freedom of education and the separation of the State from all responsibility for religious religious teaching. Mr. Hardy, Mr. P. Wyndham, Mr. Baillie Cochrane, Lord H. Scott, and Sir J. Elphinstone supported the amendment; while Mr. Kay-Shuttleworth and Mr. Graham opposed it. On a division the amendment was negatived by a majority of 44 (204 to 160) votes.

At the day sitting on Friday, the committee proceeded with the bill. Clauses from 20 to 50 were agreed to, and the only discussion of any importance arose with reference to the remuneration of schoolmasters. Clause 50 permits, but does not compel, the school boards to pay the school fees over to the teachers; and Dr. Playfair proposed to give the teachers a legal right to the full amount of the fees. Mr. Forster contended that the managers of the schools would be hampered and prevented from dealing with the school fees, so as to secure a better education, and the amendment was negatived on division by 121 to 108 votes.

## THE LICENSING BILL.

Lord Kimberley's Intoxicating Liquors (Licensing) Bill was on Friday recommitted in the Upper House, when his lordship proposed that the Act should come into operation as soon as it received the royal assent. The Duke of Richmond said that the great defect in the bill was the mode of dealing with retail licences called grocers' licences, and submitted a new clause enacting that grocers should obtain a certificate from the licensing justices, and should be subject to the same rules as to the hours of closing and police supervision as other persons holding retail licences. Lord Kimberley observed that the grocers' licences were unpopular with the trade because they interfered with the tavern-keepers' monopoly. The public convenience had been greatly promoted by these licences, and no disorder had arisen from them. It was no doubt a hardship that when a publican was obliged to close at a certain hour, persons should be able to buy spirits, &c., at a later hour of a grocer, and he was willing to bring the sale by grocers of intoxicating liquors under the same rules as to closing hours as in the public-houses. After some further discussion, the Duke of Richmond said he would give up the question of the certificate on condition that these traders were brought under the same supervision as the publicans in regard to hours of closing and adulteration. Lord Kimberley undertook to carry out this understanding by subsequent clauses. Clauses up to 42 were then agreed to. Lord Grey proposed to enable the town council or other local authority to take the retail trade in intoxicating liquors within the district into their own hands, and gave a description of the manner in which this system had been put in force in Gothenburg, to the advantage of the local rates and the diminution of drunkenness. Lord Kimberley could not assent to a proposal which, however well worthy of consideration in itself, was of very questionable application to the existing circumstances of this country. The bill was then reported with amendments.

## THE BALLOT.

In the House of Lords on Monday, Lord Ripon, in moving the second reading of the Parliamentary and Municipal Elections Bill, said that the plea of insufficient time put forward last session for postponing the consideration of the measure could not now be urged, while the undiminished desire of the other House for the bill was shown by the large majorities by which it had been sent up. After some argument in favour of the bill, he said that the opinion of the House of Commons upon a question of electoral machinery was entitled to especial consideration from their lordships. Lord Grey, in moving that the bill be read a second time that day six months, said they had been warned by the Prime Minister that the ballot was only one of three important changes that were required, the two others being a further extension of the franchise and

a redistribution of seats. If a revision of our electoral system were imminent, it would be most imprudent to make one partial change. His main objection to the bill was that it would give us a worse instead of a better House of Commons, and would be a powerful obstacle to such a reform in that House as was most urgently required. The Duke of Richmond said that the bill contained many anomalies. Seeing, however, that it had come up a second time supported by large majorities of the other House, and by all the power of the Government, and that if it were rejected the present apathy might be succeeded by a great and dangerous agitation, he had come to the conclusion that, although he disliked the bill, it would be unadvisable to oppose the second reading. He should be prepared, however, in committee, to propose several amendments—e.g., that secret voting should be optional, and not compulsory, and that there should be the power of tracing votes if given wrongfully and corruptly. Lord Shaftesbury said that the bill was an open avowal of cowardice and corruption, ineffective to put down intimidation, and would make bribery ten times worse. Quoting a warning given to him by the late Daniel Webster, that the ballot could never co-exist in England with monarchical institutions, he opposed the bill from a variety of political, social, and moral considerations. He was prepared to witness the dissolution of the Established Church, and a vital attack upon the House of Lords. He was prepared to tremble even for the Monarchy, but he was not prepared for an immoral people feasting to come to the light because their deeds were evil. Lord Cowper and Lord Rosebery supported, and Lord Ravensworth and the Duke of Rutland opposed, the second reading. Lord Lyveden said that the Duke of Richmond intended to substitute a permissive for a compulsory ballot, but it was certain that such an amendment would be rejected by the House of Commons, and the month of August would find both Houses still discussing the ballot. He agreed that against public opinion when deliberately expressed there was no power of resistance in their lordships' House, but they ought never to yield to the House of Commons upon this question until after a dissolution. This was the constitutional rule in all great reforms. The bill had been brought forward to unite the Liberal party, and to bring together in the same lobby Sir G. Grey and Sir C. Dilke, and for this purpose their lordships were asked to pass a measure which they all disliked and some of them abominated. He would tell them frankly they had no means of getting rid of the bill except by voting against the second reading, and this he called upon their lordships manfully to do. Lord Carnarvon twitted the Treasury Bench with its silence during the debate. He pointed out that the social circumstances of the Australian colonies were so peculiar that no analogy could be drawn as to the operation of the ballot in this country. He warmly opposed the principle of the bill. Lord Belmore (who spoke from an Opposition Bench) gave his colonial experience as an ex-Governor of New South Wales as to the working of the ballot in the Australian colonies, and especially in regard to personation and scrutiny. He looked forward to its adoption in this country without alarm, and believing that if the bill were thrown out a dangerous agitation would arise, and that it would come back again for adoption, he should vote for the second reading. Lord Kimberley thought the bill would be especially beneficial in Ireland. It would not work a political revolution, and while its effect would be salutary, he did not believe it would realise the predictions either of its friends or of its enemies. Lord Salisbury said that the thesis now before them was, why the House of Lords should not vote according to its opinion. Last year it did, and why should it not do so again? If it were said that the House of Commons had declared twice in favour of this bill, and that it was consequently the duty of their lordships to pass it, that House became a mere copying machine, and the sooner its duties were remitted to that useful instrument the better. He, however, drew the widest distinction between the nation and the House of Commons, which only theoretically represented the opinion of the country on this question. The ballot had never been before the constituencies at all, the present Government having gone to the hustings as non-ballot politicians. The difference between the Duke of Richmond and himself was that the duke hoped to obtain the objects he had in view in committee, while his difficulty was the uncertainty whether, if these amendments were carried, they would ultimately be incorporated in the bill. In England the ballot might not make much change; it was the case of Ireland that alarmed him, because if this bill passed, the legislature would have to meet a demand for separation from the majority of Irish representatives. The Lord Chancellor deprecated the unconditional rejection of the bill, and as a proof that it was demanded by the country, asserted that every candidate who had gone to an election since the discussion on the bill had been compelled to declare himself in favour of the ballot. Lord Cairns contended that the bill by its complicated and unintelligible directions would disfranchise half the constituency. He would be no party to giving a vote in its favour.

Their lordships divided, when there appeared a majority of 30 in favour of the bill—viz., Contents, 86; Not-Contents, 56. The bill was accordingly read a second time.

## THE FINANCIAL MEASURES.

On Monday, in committee on the Customs and

Inland Revenue Bill, Mr. Alderman Lawrence moved to extend the present income-tax exemptions to incomes of 150*l*. The Chancellor of the Exchequer opposed the motion, which would make a difference in his Budget calculations of nearly a quarter of a million, and complained rather sharply that a question of so much importance should be raised at that period. This led to an animated wrangle between Mr. Hunt, Mr. Gladstone, and Mr. Lowe as to the opportuneness of the motion, and ultimately it was negatived by 108 to 65. Mr. W. H. Smith moved the omission of the clause which exempts from the house-tax premises occupied as offices and left in charge of a care-taker at night. Mr. Lowe, though he defended the clause, allowed it to be seen that he was not enamoured of it; and on a division the clause was struck out by a majority of one—70 to 78. A clause moved by Mr. Powell, to exempt sheep-dogs and cattle-dogs from the dog-tax, was rejected by 86 to 55; and Mr. Gregory succeeded in introducing into the bill words more strictly defining the term "horse-dealer."

## MISCELLANEOUS.

On Wednesday, after a long debate, Mr. Vernon Harcourt withdrew the Registration of Borough Voters Bill, the hon. member confessing that the balance of opinion being against it, there was no hope of carrying it this session.

On Thursday the Chancellor of the Exchequer and the Attorney-General refused, in answer to Mr. J. D. Lewis, Mr. W. H. Smith, Mr. Onslow, and Mr. Whalley, to give any information with respect to the preliminary arrangements for the "Claimant's" trial.

In reply to Sir M. Lopes, Mr. Gladstone stated that the Government had considered the subject of local taxation as raised by the resolution affirmed by the House on the 16th of April last; but that, as in their opinion there were many other matters inseparably associated with the subject, the Government would not make any announcement of their policy until they saw a practicable opportunity of dealing with it.

On Monday the House of Commons was, to a great extent, engaged with the Civil Service Estimates. Mr. Dillwyn proposed to abolish the Privy Seal, but was defeated by 193 to 57. Mr. Rylands motion to reduce the secret service money by 10,000*l*. was rejected by 166 to 35.

On the same day the Bishops' Resignation Act (1869) Perpetuation Bill was read a second time, Mr. Hughes saying that the bishops and clergy taught the laity that it was their duty to provide for their old age out of their incomes, and he was sure they would be the last persons to say that the same rule should not be applied to themselves.

## THE EDUCATION ACT.

## LONDON SCHOOL BOARD.

At the weekly meeting of this board, Mr. C. Reed, M.P., presiding, the Chairman stated that the number of schools connected with the board now in operation was ninety. Also that he had received official communication that the Government intended to bring in a bill to regulate the mode of elections under the Act. The Rev. J. Rodgers gave notice of a motion, the practical effect of which would be to sweep away all local committees. Mr. Macgregor brought up a report from the Industrial Schools Committee, and moved,—

That the Local Government Board be requested (a) to urge upon the various unions and bodies of poor-law guardians the general application of their powers under Denison's Act; (b) to take measures to have the school fees under that Act paid from the general poor-rate through the common fund.

Denison's Act enabled the guardians to provide fees and food for those children who were unable otherwise to obtain them, and thus supplemented the Industrial Schools Act, which made the parents liable when the child was in an industrial school, and the Elementary Education Act, which could enforce the attendance of the child at school, but could not provide the required fee. Mr. W. H. Smith, M.P., opposed the motion, inasmuch as he considered that it would lead to very dangerous results. He thought it was very undesirable that any steps should be taken to relieve parents from their responsibility with regard to education. The guardians could not pay school fees out of the common fund. That would require legislation, and legislation on the subject could not, he thought, be obtained this year or next. Mr. Scrutton supported the motion on the ground that Denison's Act provided an efficient machinery without expense. The Rev. J. A. Picton argued in favour of the establishment of free schools for the children of parents who were too poor to pay the fees. The Education Act was creating a new class of paupers. He moved an amendment that the report be referred back to the committee with an instruction to consider the desirability of the exceptional establishment of free schools in very poor districts. Mr. Tresidder seconded this. Mr. Lucraft and Dr. Rugg supported the recommendation of the committee. Eventually Mr. Picton's amendment was withdrawn, and Canon Barry moved another to the effect that the Local Government Board be requested to issue an order to the various Boards of Guardians, instructing them in estimating the amount of relief necessary to take into account the present legal necessity of providing for the education of the children. A good deal of discussion took place, in the course of which Dr. Angus supported the recommendation of the committee. He objected to throwing the burden of



educating the pauper children upon the local rates, the whole spirit of the Act being that it should be borne generally by the whole metropolis. On a division the amendment was lost by 24 votes against 5, and the original motion was carried by 16 to 9.

**BIRMINGHAM.**—The Birmingham School Board on Wednesday resumed the debate, which has been several times adjourned, on a motion of the chairman of the committee appointed to draw up a scheme of education for the board schools. The motion was to the effect that the Bible should be read and taught in the schools daily; but that due care should be taken that all the provisions of the Elementary Education Act in sections 7 and 14 should be strictly observed both in letter and in spirit, and that no attempt should be made to attach children to any particular denomination. The principal speakers were Canon Sullivan (Roman Catholic), Mr. Gough, the Rev. Dr. Burges, Mr. J. S. Wright, and the Rev. Canon Wilkinson. Mr. Hopkins replied, and the regulation was approved by 8 to 2—the minority being Mr. R. W. Dale and Mr. J. Chamberlain. Three members of the minority, including Mr. George Dawson and the Rev. C. Vince, were absent. Canon O'Sullivan and Mr. J. S. Wright did not vote.

**THE COVENTRY SCHOOL BOARD** has resolved not to pay the fees of children attending denominational schools.

**FILLING UP VACANCIES IN SCHOOL BOARDS.**—Answering (on Friday night) a question by Mr. Jacob Bright, Mr. Forster said that, with respect to the filling up of vacancies which occur in the school boards, he desired to consult the opinion of boards with respect to the desirability of at once filling them up. The object was to avoid expense and excitement by unnecessary elections; but of course the Privy Council would pay attention to the wishes of any considerable number of the ratepayers with respect to future elections for school boards. The provisions of the Act only referred to the period of one year, on account of the unsettled position of the ballot question. It would be necessary to review these provisions, and he would shortly introduce a new bill upon this subject.

**THE CONSCIENCE CLAUSE.**—Mr. Dixon, M.P., has given notice that on Thursday next he will ask Mr. Forster the following question:—"Whether he is aware that the children attending the public elementary school of the parish of Ludlow were taken by the master to the parish church at eleven o'clock in the morning on Holy Thursday, and whether this proceeding was not a violation of sec. 7 of the Elementary Education Act?"

#### NONCONFORMISTS AND THE ACT.

**SHEFFIELD.**—On Tuesday a meeting of Nonconformists was held in the Temperance Hall "to protest against the payment of fees from the rates to sectarian schools." The meeting was promoted by the Sheffield Nonconformist Committee. The chair was occupied by Mr. J. Wycliffe Wilson. There was a large attendance. The Rev. Giles Hester moved the following resolution:—

That this meeting of Nonconformists protests against rates levied by public authority being applied to pay the fees of children attending sectarian schools, as a violation of those principles of freedom from all State interference in matters of conscience and of religion for which Nonconformists have hitherto so often contended and suffered, and for the maintenance of which they are still resolved strenuously to labour. In the course of his remarks he showed that the resolution had a retrospective as well as a prospective aspect, and urged Nonconformists to take their stand on the great principles for which their forefathers suffered, and to defend them until they conquered. (Cheers.) The Rev. J. Calvert seconded the resolution. He said he was thankful the Nonconformists of Sheffield had taken action in the matter. By some outside it was said they had not taken action soon enough to be of any practical use; and by the meeting it ought to be known that that was not their fault. With all respect to the school board, the fault was theirs, because they had passed in secret session a bye-law which provided for the payment of fees to denominational schools. For himself, he would rather see every stick of his furniture sold to-morrow before he would do, what he should otherwise feel he had in some measure made himself accessory to, the ruin of souls by the teaching of what he believed to be erroneous doctrines. (Loud cheers.) The Rev. J. Jenkyn Brown (Birmingham), supported the motion. He advocated the separation of secular teaching from religious teaching on religious grounds, and those alone; and said it was a clear moral principle that they must have literary or secular teaching paid for from one common purse, and imparted by a common agency; and that they must have separate religious teaching imparted by each community at its own expense, and by its own instruments. (Cheers.) In supporting the resolution, Mr. Alfred Allott said that at the present moment the surplus accommodation in the public elementary schools of Sheffield would not suffice to supply more than one-half of the deficiency that existed amongst the population. That surplus accommodation would be more than occupied by the children of parents at present neglecting and who could afford to send their children to school. Under these circumstances, his impression was that the school board would act wisely if they adopted the principle of compulsion first in respect to the children of whom he had spoken. (Hear, hear.) It was quite clear that they could not adopt the principle of indiscriminate compulsion, because there were not schools

sufficient to accommodate the whole of the children. He noticed that in respect to Mr. Calvert's school the board had been told that the managers would receive all the children sent, and that they were willing to take one-sixth of the indigent children in the whole township of Attercliffe and educate them for nothing. (Loud cheers.) He (the speaker) believed that other religious teachers and denominations were prepared to do the same thing. What was the meaning of that benevolent fund provided in Birmingham and placed at the disposal of the school board? The board was not to pay fees to denominational schools out of the rates, but they had a fund provided by benevolence whereby they could pay for the education of those children whose parents wished them to go to denominational schools and who yet could not afford to pay for the education thus imparted. The following resolution was moved by the Rev. S. Wright, seconded by the Rev. T. D. Crothers, and supported by Isaac Holden, Esq. (late candidate for the North-West Riding):—

That a petition in accordance with the first resolution be sent by the chairman on behalf of the meeting to Mr. G. Hadfield, and be presented to the House of Commons, and that the members for the borough and county be requested to support this prayer; also that a copy of the resolution be forwarded to the Right Hon. W. E. Gladstone, to the Right Hon. W. E. Forster, and to the chairman of the Sheffield School Board.

Mr. Holden claimed for himself and the party with whom he acted that they were the friends of religious education—"No, no," and cheers—and were diametrically opposed to the system of religious education which had been adopted in many countries of Europe, and which it was proposed should be universally adopted in this country. He could trust the zeal and enlightenment of the Nonconformist churches of England, and of the Church of England itself as regarded her religious education of the children if she would not cram them with it in the day-schools. He held that it was dangerous for the State—and by the State he meant school boards—to prescribe in what manner and to what extent children should be taught religion. He objected to it on principle; but he would rather accept it than that children should have no education at all. The disestablishment and disendowment of the Church of England ought to be the principle of the Nonconformists of England. In carrying it out they would require the assistance of the Liberal Churchmen, and thank God, there were many of them—men who did not wish to carry out their own convictions at the expense of the self-respect of their fellow-countrymen. Let them then support where they could the Liberal against the Conservative candidate—(cheers)—whether he went in for their principles or not. After some little discussion, in which Mr. Hoyland, the Rev. S. Wright, and Mr. R. T. Eadon took part, the resolution was put to the meeting and carried. Mr. Leader moved a vote of thanks to the deputation, which was seconded by the Rev. G. Knight, and unanimously carried. A vote of thanks to the chairman concluded the proceedings.

The following resolution was passed at the meeting of the Lincolnshire Congregational Union, held at Sleaford, June 6:—

That this Union of the Congregational Churches of Lincolnshire hereby cordially endorses the resolution passed by the Nonconformist Conference at Manchester respecting education, believing as it does that while the State should concern itself with secular education only, the work of religious teaching should be left wholly to parents and to the churches; and further, that this union earnestly recommends to the churches connected with it that they should exert all their influence to secure the adoption of this principle by the Legislature.

Resolutions on the same subject, adopted by the Surrey Congregational Union and Hunts Association of Independent and Baptist Churches, appear in our advertising columns.

A Nonconformist Conference was held at Northampton yesterday. It was resolved—"That this meeting, looking at the whole subject of education as it now stands, feels that the only way out of the difficulties connected with it is the entire separation of secular from religious instruction in schools receiving State aid, and therefore pledges itself to do all in its power to secure this end." A local permanent committee was formed to watch over all matters affecting the interests of religious equality, and to consult as to the best method of action, as occasion may arise.

At the meeting of the Oxfordshire Association of Baptist churches on the 29th of May, the following resolution respecting the Elementary Education Act was moved by the Rev. W. Allen, of Oxford, seconded by the Rev. H. Gillmore, of Faringdon, and carried unanimously:—

That this association hereby expresses its full conviction that the education of no child in our land can be satisfactory except it include a knowledge of the Word of God and the principles of the Christian religion.

That in the judgment of the association the religious education of children can be as efficiently, and in some cases more hopefully, imparted by some other person than the secular teacher, and in some other building than the day-schoolroom.

That without committing themselves to any opinion on the desirableness of denominational teaching in privately supported day-schools or the reading of the Word of God in any schools, they are decidedly of opinion that it is impossible for dogmatic religious teaching to be given by persons remunerated out of public funds without violating the principles of religious equality, and maintaining the worst consequence of State-Churchism—viz., that of bringing teachers of Christ's religion into subordination to the political power.

Therefore they record their deep regret at the determination of Her Majesty's Government and the House of Commons to uphold the 25th Clause of the Elementary Education Act, and at the same time recommend their churches to give increased attention to the family and congregational training of children in religious truth.

The following resolutions were unanimously adopted at the meeting of the Notts, Derbyshire, and Lincolnshire Baptist Association recently held at Newark:—

1. That the practice of subsidising religious denominations in the matter of public education, and thereby facilitating and extending the establishment of sectarian schools, a practice which, unhappily, has been sanctioned by the present Government, is deserving of emphatic condemnation, as being unjust in principle, unfair in its working, and productive of the most mischievous results. That, therefore, the cordial thanks of this meeting be presented to Mr. Dixon, M.P., and Mr. Candlish, M.P., for their efforts to obtain the repeal of the 25th Clause of the Elementary Education Act. 2. That the churches composing this association be earnestly requested to support, by petitions and otherwise, Mr. Miall, M.P., in the motion of which he has given notice, namely, of "praying Her Majesty that, by means of a Royal Commission, full and accurate particulars may be procured of the origin, nature, amount, and application of any property and revenues appropriated to the use of the Church of England, with a view to furnish requisite information bearing on the question of disestablishment and disendowment." 3. That this meeting, disapproving of binding the whole nation by the prelate table of affinity, and considering it unjust, unscriptural, and practically injurious; believing, moreover, that there is no natural relationship between a man and the sister of his deceased wife, recommends the churches to use every possible means to secure the passing of a bill in Parliament that shall declare marriage with a deceased wife's sister legal and right. 4. That this meeting, strongly impressed with the injustice and impolicy of practically excluding Nonconformists from the parochial burial-grounds, recommends the churches of the association to support Mr. Morgan, M.P., in his efforts to remove this grievance by petitioning Parliament to pass the Burials Bill.

#### THE EDUCATION QUESTION AND THE NONCONFORMIST COLLEGES.

—A conference of the students of four Nonconformist colleges, New College, Regent's Park, Cheshunt, and Hackney, was held at Regent's Park College on Friday, the 24th ult., to consider the present aspects of the education question. The proceedings had special reference to the recent declaration in which a number of Nonconformists of various types have expressed the opinion that a great national evil is to be apprehended from the exclusion of the Bible from public elementary schools. Two very able papers combating this assertion were read by Mr. Adeney, M.A., of New College, and Mr. T. B. Hart, of Hackney, after which there was a free expression of opinion. A few speakers, chiefly belonging to Hackney College, were found to support the views of the declarationists, but the opinions of the great bulk of the audience were totally opposed to any such doctrines. Various arguments were advanced. It was said that to exclude the Bible was to dishonour it. To this it was replied it was they who propose to place that sacred Book in the hands of men whose spiritual character might be of the lowest type, were the persons who did foul dishonour to the Book, and that the Secularists no more dishonoured the Bible by withdrawing it from the squabbles of school boards than the members of a debating society dishonoured their religious convictions because they agreed to keep matters of conscience out of their arena, being too sacred to be dragged about in the heat of controversy. One speaker said that he had received benefit from the reading of the Bible in school; but in opposition to this it was shown how the perfunctory reading of the Bible in schools tended to hypocrisy and infidelity. It was possible for an unbelieving teacher even by the manner of his reading to throw discredit on the whole book. Another speaker was sure that it would be impossible to fight the Roman Catholics without having the Bible read in the public elementary schools. He had to be reminded that the obstinacy of a section of Protestants in insisting on this Bible reading was the very best thing that had come in the way of Roman Catholics for many a day. Rosaries, images, genuflections, and holy water are as sacred and indispensable in every school in the eyes of a Papist as the Bible reading to the eyes of certain Protestants. And the Roman Catholics are shrewd enough to see what their opponents are too much blinded with zeal to perceive—that so long as the one is permitted in rate-aided schools, the other must be also. At the close the following resolution was proposed, seconded and carried by a majority of 68 to 19:—

That in the opinion of this meeting no national evil is to be apprehended from the exclusion of the Bible from public elementary schools; and further, that a system of State education which includes the reading of the Bible or any other religious instruction is wrong in principle, and must be injurious in practice.

[The above paragraph was by mistake omitted in our last number.]

**BEGIN AT HOME.**—The Pope has been administering a rebuke to some of the Roman ladies. In reply to an address, His Holiness said—"Yes, there is good to be done by you in your own houses. Even in your own houses you may have some little disorders to cure; some of those belonging to you need setting right. If so, set them right charitably, and strive to bring them to a good life. Keep on praying fervently; keep on working and setting a good example in all times."



### Epitome of News.

It is now stated that the Queen, with Prince Leopold and Princess Beatrice, will leave Balmoral for Windsor Castle on Thursday, the 21st inst. It is understood to be the intention of Her Majesty and the Prince and Princess of Wales to visit the Hants and Berks Agricultural Show, to be held in the Home Park, Windsor, on the 26th, 27th, and 28th of this month.

On Saturday afternoon the Prince of Wales, whose visit to Yarmouth was marked by many gratifying incidents, returned to London. On Monday the prince and princess left town on a visit to Lord Yarborough at Titness Park, Sunningdale. The princess as well as the prince will attend the dinner of the Norfolk Agricultural Society next week at Lynn.

By command of the Queen a State concert was given on Wednesday evening at Buckingham Palace, to which a party of 800 were invited. The members of the royal family present were—the Prince and Princess of Wales, Prince Arthur, the Duke of Cambridge, the Duchess of Cambridge, and the Duke and Duchess of Teck.

A telegram from Darmstadt announces that the Princess Alice gave birth to a daughter on Friday.

Prince Arthur, during his visit to Liverpool, according to the local papers put in a "lucky-bag" at the great bazaar and pulled out a ticket for a pair of baby's socks! He put them in his pocket, and also bought a doll for his sister-in-law. His royal highness is about to visit Birmingham.

It is expected that Prince Bismarck will shortly visit the Isle of Wight for sea-bathing.

Sir Morton Peto has taken a residence at Exeter.

The members of the Burmese embassy are now in London, and have taken up their quarters at the Grosvenor Hotel. They remain here three months.

The Earl of Pembroke, son of Mr. Gladstone's most intimate friend and colleague, Lord Herbert, has been elected a member of the Carlton Club, and, according to the *Standard*, is likely soon to take his seat on the Opposition benches of the House of Peers.

The death of Mr. M. D. Hill, Q.C., Recorder of Birmingham, is announced. He was brother of Sir Rowland Hill, author of the penny postal system; and was held deservedly in high repute for his enlightened views on the subject of the repression of crime, and his labours in promoting the establishment of reformatories for juvenile offenders. He sat in Parliament as Liberal member for Hull from 1832 to 1834. For some years he held the office of Commissioner in Bankruptcy for the Bristol district.

An attempt was made on Sunday night to blow up the statue of the late Earl of Carlisle in the People's Park, Dublin. Fortunately the statue was only blackened. A second attempt to blow up the plaster model of the Prince Consort in Leinster Lawn, Dublin, was also made on Sunday night. No arrests have taken place.

The trial of Marguerite Diblane for the murder of her mistress, Madame Riel, in Park-lane, London, is expected to commence to-day at the Central Criminal Court.

The Government has once more declined to release the remaining Fenian prisoners. Mr. Gladstone, in his letter to Sir Rowland Blennerhassett, M.P., announcing this decision, states that "the Government has endeavoured to draw a clear and broad distinction between cases of political offence and those which involve other elements," and it cannot regard the remaining Fenian prisoners as political offenders only. Of the prisoners still detained, three were convicted in connection with the Manchester murder, and of the others seventeen are soldiers, who have violated their oaths by conspiring against their Sovereign.

Mr. Disraeli has accepted the invitation of the Council of the National Union of Conservative and Constitutional Associations to the banquet which is to take place on the 24th inst., at the Crystal Palace.

The candidate in the Liberal interest for the representation of Bedfordshire is Mr. Bassett, the popular banker of Leighton Buzzard. It is stated that, in accepting the invitation of the leaders of the party, Mr. Bassett wished it to be understood that he would regard himself only as the *locum tenens* until the Marquis of Tavistock, the heir of the Duke of Bedford, was of age to sit in the House.

The official declaration of the poll at Oldham showed that 7,278 votes had been recorded for Mr. Cobbett, and 6,984 for Mr. Lyulph Stanley, thus giving the former a majority of 294.

At a numerously-attended meeting held at the Mansion House yesterday, it was resolved to introduce into the City the machinery of the Charity Organisation and Mendicity Repression Societies.

The case of Mrs. Digges, an actress at the Haymarket, was again before the Westminster Police-court on Saturday in the shape of an appeal by the husband against a protection order granted by Mr. Arnold a few days ago. The magistrate, having heard the evidence of Mr. Digges and his wife, held that she had been deserted, and he therefore refused to disturb the order.

A conference of the "Peculiar People" has just been held, at which it was proposed that in future the law should be complied with in case of illness by calling in a doctor, but it was ultimately re-

solved to leave each member of the sect to his discretion.

The international boat-race on the Thames on Monday was easily won by the London crew against the Americans.

### DEATH OF THE REV. WILLIAM ELLIS.

We regret to record the decease of this venerable missionary, who died after only a few days' illness on Sunday last, at Hoddesdon, in the 78th year of his age. The name of Mr. Ellis is identified with the history of missionary enterprise in the South Seas, and still more closely with the story of the native churches of Madagascar. It may be remembered that he was stationed at Antananarivo, the capital, when, through his own teaching and that of his English brethren, under the Divine blessing, the Gospel, in conjunction with the arts of civilisation, made rapid progress under the benignant sway of King Radama. But the death of that prince, and the succession of Queen Ranavarola, who refused to receive the new faith, soon changed the aspect of affairs. First the freedom of worship was restricted; then the missionaries were ordered from the island; and after awhile commenced that cruel persecution, resulting in the torture and death of hundreds of steadfast Christians, which testifies to the power of religion even upon untutored races, and forms so deeply interesting a page in the history of Christian martyrdom. With simplicity and pathos Mr. Ellis told the marvellous story in his "Martyr Church of Madagascar"; and who so well qualified for that work as he who watched this terrible tragedy from afar, while keeping up correspondence as far as possible with the noble victims of this savage queen, and supporting them with his counsels? For more than a score of years Ranavarola reigned over Madagascar, but during that long interval Christianity retained its vital power over hundreds of the fugitive natives, while the Queen's cruelty was somewhat tempered by the secret favour shown to the proscribed Christians by her eldest son. How he at length succeeded to the throne, and proclaimed liberty of worship; how Mr. Ellis was recalled to become the counsellor and friend of Radama II.; how the Church grew and prospered, both under that prince and, still more, under his successor, the present queen, is a familiar story. For many years Mr. Ellis remained at Antananarivo to superintend the missions there, and build up the native churches. The present Prime Minister was up to the last his cordial friend, and maintained a close correspondence with the deceased missionary, who has now for several years been resting at home from his labours in heathen lands, and who lived to witness the signal triumphs of Christianity in Madagascar which have been so recently recorded.

From 1833 to 1840 Mr. Ellis was Foreign Secretary to the London Missionary Society. When the question of a bishopric for Madagascar was first mooted it was offered to Mr. Ellis, although a Dissenter, the Archbishop of Canterbury undertaking to ordain and consecrate him if he would accept it. After some consideration, the proposal was declined. Besides the work referred to above, Mr. Ellis has published a "History of Madagascar," "Three Visits to Madagascar," "Vindication of the South Sea Missions," "History of the London Missionary Society," and other works. In 1837 Mr. Ellis married Miss Sarah Stickney, who was one of the first to write on social subjects connected with women. Mrs. Ellis is universally known as the authoress of "The Women of England," "The Daughters of England," "Social Distinction," "Family Secrets," and other works.

The funeral of the Rev. William Ellis will take place at Abney-park Cemetery on Friday afternoon next. A service will be held in Abney Chapel at three o'clock.

### THE FAR WEST.

Mr. Robert Hay, late of Wigan, who emigrated to America last autumn, sends us some notes of his observations on the Far West. He is settled at Manhattan, Kansas. The last winter was, he says, of exceptional and almost incredible severity, lasting five months—longer than had been before known. When he wrote in April spring had come, rain and sunshine being alternated with heavy gales and very variable winds, sometimes from all points of the compass in a few days. It is said in Kansas that when people go out for a day they need an overcoat, a linen coat, and an umbrella. Consequently many incomers express disappointment in respect to the climate of that State, which has been too well spoken of. But there is another and more favourable side to the picture. The winter air is dry and bracing, and can be endured much better than might appear by persons with bronchial affections. The rainfall takes place in the spring, beginning with April, the yearly average being about half that of England, and the progress of vegetation is very rapid. The crops of maize soon come forward, and sometimes remain in the field as late as November. Kansas was only colonised in earnest about 1855. Many of the immigrants are from England, Ireland, and other parts of Europe, but most of them from the older States of the Union.

Our correspondent says:—

Among my nearest neighbours are natives of Mary-

land, Kentucky, Indiana, Ireland, Birmingham, Lancashire, and Ohio. The oldest settlers are all men of intelligence and of some education, but their children brought up here nearly to manhood are decidedly inferior. Till recently there have been no schools outside the towns, or the schools have been open only for three or four months in the year, so that children of well-informed men are found at the age of twelve or sixteen scarcely able to read and cipher. The organised counties, however, are now pretty well divided into school districts, and, except where the Catholic element is strong, the schools are fairly provided with teachers. Seven months' school in the year is now more common than five, so that the younger children have more advantages than their immediate predecessors, and the improvement in this direction is continuous. Of religious meetings there is a greater dearth, as in Western Kansas, I know of no church or chapel outside a town. The common school-houses are used by different denominations for occasional worship, some at regular intervals; and there are union Sunday-schools, which in some districts are almost the sole means of religious instruction. The Catholics, who take no part in these, are not very strong in Kansas, but in some parts sufficiently so as to impede the development of the common school system.

Mr. Hay adds that though the winter is severe in Kansas, it is not so long or keen as at Chicago and in Canada, and that the facilities for acquiring land, and its fertility, make the State a desirable home for all who, with a little capital, can use it to advantage on a farm.

UNIVERSITY OF LONDON.—The following is a list of the candidates who have passed the recent examinations:—

Examinations for Women.—Examinations for Special Certificates of Higher Proficiency.—French: Mary Amelia Bennett, North London Collegiate School for Ladies. German: Laura Gertrude Eaton, Ladies' College, Cheltenham; Jane Ellen Harrison, Ladies' College, Cheltenham. Mathematics and Mechanical Philosophy: Mary Stewart Kilgour, Ladies' College, Cheltenham. Geology and Palaeontology: Laura Gertrude Eaton, Ladies' College, Cheltenham. Political Economy: Jane Ellen Harrison, Ladies' College, Cheltenham. Harmony and Counterpoint: Mary Amelia Bennett, North London Collegiate School for Ladies.

THE DECORATION OF ST. PAUL'S.—At a meeting of the Executive Committee of the St. Paul's Completion Fund, held on Monday, the following resolution was moved by Mr. Oldfield, seconded by Mr. Beresford Hope, M.P., and carried unanimously,—"That it be an instruction to Mr. Burges, in preparing his plans for the completion of St. Paul's, that he consider himself limited to a style of decorative design for which authority is to be found either in any such models or drawings of Sir Christopher Wren as may be in existence, or, failing these, in the best works of the Italian architects and artists of the first half of the sixteenth century."

DR. DEXTER ON ENGLAND.—The Rev. Dr. Dexter, who, it will be remembered, made a somewhat lengthened stay in England, has just returned to Boston. Recent papers of that city give an account of a conversation with his church on English affairs. As to our relations with America, and our feelings towards her, the Doctor is represented to have said:—"The old feeling of despising this country is rapidly dying out, and the great heart of the English nation to-day loves this nation, whatever men may say in Parliament to the contrary. He urged his hearers not to be misled by what they had seen in a portion of the daily papers with regard to English doings. If any man on earth deserves to be hanged (said he), it is the man who presides over the transmission of the telegraph news from England to America; if there are two of them, they ought to be hanged together, and I would like to hang them. There is nothing more atrocious, more infernal and barbarous than the total misrepresentation of English facts as they came under my own eyes in the American papers I read in England. Do not, I entreat, believe any English news coming by telegraph that bears on the face of it the slightest bitterness toward America. We do ourselves and England a great wrong if we suppose there is anything but a cordial, honest, honourable, manly sentiment of fraternal affection in the hearts of her people."

STILL FURTHER BACK.—At a meeting of the Geological Section of the Birmingham Natural History and Microscopical Society, held last week, Mr. A. W. Wills gave an account of a recent visit paid by him to Kent's Cavern, Torquay, through which he was conducted by its indefatigable explorer, Mr. Pengelly. He described in turn the various layers comprising the floor of the cave, and the remains of extinct animals and of man which are found therein. A discussion upon the rate at which the stalagmite forming the greater portion of the floor was formed ensued; for it is on the assumption of its having at no time previously been deposited more quickly than at present that Mr. Pengelly pushes back the existence of man on the earth to so extremely remote a period. The conclusion arrived at was that an increase in the rate of deposition of the stalagmite would involve great geographical and geological changes, requiring us to draw quite as largely on time as the former supposition; and that, apart from the rate of formation of the stalagmite, the bones of extinct animals, and of others now inhabiting some warmer, and others colder regions, found in it, and in the breccia beneath, associated with the remains of man, carry his origin back to an almost inconceivable antiquity.



## CHRISTIAN EVIDENCE SOCIETY.

## A SECOND COURSE OF LECTURES.

Designed to meet current forms of Unbelief among the Educated Classes.

Will be DELIVERED (D.V.) in connection with the

## CHRISTIAN EVIDENCE SOCIETY.

At ST. GEORGE'S HALL, Langham-place,  
On TUESDAY and FRIDAY EVENINGS during June  
and July, commencing June 18.

## THE FIRST LECTURE

Will be by

The Rev. Dr. MOZLEY, Canon of Christ Church,  
Regius Professor of Divinity, University of Oxford.

SUBJECT:—"THE PRINCIPLE OF CAUSATION  
CONSIDERED IN OPPOSITION TO ATHEISTIC  
THEORIES."

The Chair will be taken at Three o'clock, by  
His Grace the Archbishop of CANTERBURY.

Subsequent Lectures will be delivered by—

The Very Rev. CHARLES MERIVALE, D.D., Dean of  
Ely.

The Rev. Canon BIRKS, M.A., Professor of Moral Philo-  
sophy in the University of Cambridge.

Rev. THOS. FOWNALL BOULTBEE, LL.D., Principal of  
St. John's Hall, Theological College, Highbury

Rev. JOSEPH ANGUS, M.A., D.D.

Sir BARTLE FRERE, K.C.B.

Dr. J. H. GLADSTONE, F.R.S.

CHARLES BROOKE, Esq., M.A., F.R.S.

BENJAMIN SHAW, Esq., M.A., Barrister-at-law.

W. R. COOPER, Esq., Secretary of Society of Biblical  
Archæology.

The Chairmen will consist of the Most Rev. the Archbishop  
of York, the Earl of Shaftesbury, E. Baines, Esq., M.P., the  
Hon. Sir Gifford Pigott, the Lord Bishop of Gloucester and  
Bristol, W. McArthur, Esq., M.P., the Lord Bishop of Win-  
chester, the Earl of Lichfield, and the Earl of Harrowby.

Tickets for the Course (with a syllabus of the Lectures),  
7s. 6d., 5s., and 2s. 6d., or to admit three, 15s. and 10s., may  
be had of Messrs. Hatchards, Piccadilly; Nisbet and Co.,  
Berners-street; Hodder and Stoughton, Paternoster-row;  
Dalton and Lucy, Cockspur-street; Seeley, Fleet-street, &c.,  
and at the office of the Society, 2, Duke-street, Adelphi.

**TO CAPITALISTS.—WANTED,**  
a PARTNER in a Business which is now returning  
about £2,000 per annum, and with extra capital can be  
doubled. Any young gentleman wishing to learn a business,  
and use his capital, will find it an excellent opening.—  
Address, stating amount of capital, G. W. R., care of the  
Publisher, 18, Bouverie-street, Fleet-street, London, E.C.

66, AVENUE ROAD, LONDON, N.W.

The Rev. NATHANIEL JENNINGS, M.A., receives  
STUDENTS for UNIVERSITY COLLEGE, or Pupils for  
his School, and assists them in preparing for their Classes.  
The Metropolitan Railway makes the College easily acces-  
sible in all kinds of weather.

Terms on application.

SPRING HILL COLLEGE, BIR-  
MINGHAM.

The THIRTY-THIRD ANNIVERSARY will be held at  
the COLLEGE on TUESDAY, June 18th. Meeting of  
Trustees and Subscribers at 12.30. Dinner at 3. Address  
to the Students by Rev. A. Mackennal, B.A., Leicester,  
at 6.30.

Professors—Theology and Philosophy:—Rev. W. D.  
Simon, M.A., Ph.D. Classics:—John Massie, Esq., M.A.  
Mathematics and Natural Science:—Rev. G. Deane, D.Sc.,  
B.A., F.G.S.

Next Session commences early in September. Applications  
should be sent without delay to the Honorary Secretary.  
G. B. JOHNSON, Hon. Sec.

THE NONCONFORMIST  
SUPPLEMENTS.

8 pp. each, price One Penny, or 6s. per 100.

January 3, 1872, with a full analysis of the Report and  
Evidence contained in the Blue-books illustrating the  
Physical and Moral Condition of the Rural Population of  
England.

March 7, entitled, "The Real Danger of Religion in the  
Schools; or, Fact & Sentiment." Extracts from the Reports  
of School Inspectors, &c.

April 10. "The Church Establishment in the Rural  
Parishes in Relation to Religion and to Nonconformists."  
Copious extracts from correspondence.

May 2. "Our Religious and Educational Societies—a  
Survey of their Objects, Resources, and Work."

Arthur Miall, 18, Bouverie-street, Fleet-street, E.C.

## TERMS OF SUBSCRIPTION.

In future the *Nonconformist* will be supplied,  
post free, at the reduced price of

## ONE GUINEA PER ANNUM.

to all subscribers who order the paper direct  
from this office, and are willing to pay the  
amount in one sum in advance.

Those subscribers who prefer to remit half-  
yearly or quarterly will be supplied with the  
paper on the same terms as heretofore.

The half-yearly subscription is 12s.; quar-  
terly, 6s.

Published by ARTHUR MIALL (to whom it is  
requested that all Post-office Orders may be  
made payable), 18, Bouverie-street, Fleet-  
street, E.C.

## TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as  
follows:—

One Line . . . . .	A Shilling.
Each additional Line . . . . .	Sixpence.

There are, on an average, eight words in a line.

LEADER PAGE.—An extra charge of 2s. 6d. for every ten  
lines or under.

For Situations Wanted, five lines . . . . .	2 0
" Wanting Servants, &c. . . . .	2 0

A Liberal Reduction made on a Series for Educational and  
all other Advertisements.

\* As the Organ of a great and growing movement, the  
principal Weekly Journal among Dissenters, and a first-class  
Family Newspaper, the *Nonconformist* has become a very  
desirable medium for Advertisers. Since the beginning of  
1872 there has been a large increase of Annual Subscribers as  
well as in the general circulation.

THE NONCONFORMIST is registered for transmission  
abroad.

## TO CORRESPONDENTS.

"A Second-class Parson."—Too late for this week.

## The Nonconformist.

WEDNESDAY, JUNE 12, 1872.

## SUMMARY.

THE American difference has been the subject  
of alternate hopes and fears during the week.  
On Thursday Earl Granville was able to an-  
nounce that the Washington Government had  
given a distinct assurance that they regarded  
the Supplementary Article as barring the pre-  
sentation of the indirect claims to the Geneva  
Court. The removal of this uncertainty gave  
great relief to both Houses of Parliament,  
though the Foreign Minister added the caution  
that the Article was not yet agreed upon. There  
was need for this reminder. Our Government  
declined to accept the Article in the form  
amended by the Senate, especially that portion  
containing the definition for the future of the  
claims that shall be barred from presentation  
for "consequential damages," which Mr. Fish  
regards as the equivalent for the surrender of  
the indirect claims. Yesterday, the *Daily News*  
was able to publish a telegram from New York  
containing the text of a letter from Earl Gran-  
ville to the American Minister, suggesting that  
the English and American Governments should  
join in applying for an adjournment of the  
Geneva arbitration over a period of eight  
months. Meanwhile our Government will  
submit their argument to the arbitrators, with  
the reservation that they will withdraw alto-  
gether from the arbitration at the close of that  
period if the difference is not then adjusted.  
This despatch was the subject of heated debates  
in both Houses of Parliament last night, in  
which so long an adjournment was strongly  
depreciated.

The Geneva Court meet on Saturday, and  
to-day Chief Justice Cockburn and Sir Roun-  
dell Palmer start for that city. Unless the  
President's Cabinet alter their mind, they  
will not consent to a joint application for  
an adjournment, and their agent is instructed  
to protest against any such notice of withdrawal  
as Lord Granville's note indicates. Congress  
having adjourned, the Supplementary Article  
cannot be altered. If the treaty is to be saved  
or resented, our Government must either make  
some concessions—that is to waive their objec-  
tions to the Article as it now stands—or apply  
simply for an adjournment, which Mr. Fish will  
not oppose, but take no part in asking for. It  
will thus be seen that the Washington Treaty is  
in real peril, though the people on both sides of  
the Atlantic strongly deprecate a collapse. Our  
Government promise to publish the whole  
correspondence without delay.

By a majority of 86 to 56 the House of Lords  
on Monday night passed the second reading of  
the Ballot Bill. So much has been conceded to  
the other branch of the Legislature, but the  
Opposition speakers were bitterly opposed to the  
ballot altogether, and the Duke of Richmond  
postpones his attempt to emasculate the bill till  
it goes into committee. The *Times* predicts that  
these efforts will come to nothing. The  
Lords will materially alter the bill; the  
Commons will refuse to accept their amend-  
ments; and finally the Upper House will  
give way. "After all that has passed," says  
the leading journal, which does not hesitate at  
the same time to express its repugnance to the

experiment, "it is useless to oppose the adop-  
tion of the ballot, and in the form which is pre-  
scribed by its promoters. Call it an experiment  
or call it a great constitutional settlement, there  
is an equal necessity that the ballot which passes  
should be the real ballot of the Liberal party,  
the very panacea which has been called for all  
these years, and not something half devised by  
Conservatives." This is rather humiliating  
advice to give the peers, but it is probable they  
will at last adopt it.

The Scotch Education Bill is making rapid  
progress in committee. There have been two  
important discussions and divisions which have  
facilitated its advance. To the clamour of their  
opponents the Government have yielded on the  
question of electing school boards, which are  
to be chosen by the cumulative vote. Why not  
have introduced that principle into the bill, in-  
stead of conceding it to their opponents against  
their own friends? Mr. Gordon has tried in  
committee to get his resolution making religious  
education compulsory passed as a clause. Mr.  
Gladstone vigorously contended that the pro-  
posal was a direct violation of the principles on  
which the English Act had been settled—  
namely, local freedom of education and the  
separation of the State from all responsibility  
for religious teaching. On this occasion Mr.  
Gordon was beaten by a majority of 44. Last  
night the 52nd clause was reached, and perhaps  
the bill will be out of committee before the end  
of the week.

The popular effervescence in Ireland relative  
to the Galway election judgment, though  
stirred by the clergy and the Nationalist  
journals, has considerably abated, and the  
proposed subscription to defray the expenses of  
Mr. Nolan, the unseated member, has turned  
out a failure. His brother, by way of bravado,  
had announced himself as a candidate for Gal-  
way county. But the seat is not vacant—the  
Court of Common Pleas having decided that  
Mr. Trench is the duly elected member. This  
will be a serious blow to the Catholic clergy  
and their Fenian allies, the latter of whom,  
who did not venture on any demonstration  
during the visit of the Duke of Edinburgh to  
Ireland, have shown their spite by trying to  
blow up two statues in Phoenix Park!

At length we have authentic and favourable  
news about Dr. Livingstone. There is no doubt  
that the long-isolated explorer has been com-  
municated with, and is safe. A telegram from  
Dr. Kirk, by way of Bombay, states that  
Livingstone had come to Unyanyembe, that  
he finds that the rivers flow into the lake, and  
that Stanley (the agent of the *New York Herald*)  
was close at hand with letters. This was  
preceded by a telegram from Zanzibar, in which  
Lieutenant Dawson, the leader of the search  
party, stated that the Nile question appeared  
to be settled, and that Dr. Livingstone's atten-  
tion was now directed to the underground village.  
For three years the great traveller has been quietly  
pursuing his labours, which would seem to  
have entirely solved the Nile problem. That  
river it would seem, from the Doctor's latest  
explorations, has its rise in the great upland far  
south of the Tanganyika Lake, as was foretold  
centuries ago by Ptolemy. What a story will  
Dr. Livingstone have to tell on his return to  
England!

M. Thiers has once more asserted his supre-  
macy. A few days ago he took part in the  
debate on the Army Organisation Bill. He de-  
ridered the idea of an armed nation, and objected  
to organise the army on the Prussian system.  
He even threatened to resign if the five years'  
term of service was not agreed to. The  
Assembly has succumbed, and the scheme of  
universal service is virtually at an end.

The other day, on the opening of a new tele-  
graph line between Berlin and London, the  
Emperor sent a message to Queen Victoria at  
Balmoral, expressing the hope that Germany  
and England may, by this new means of com-  
munication, be bound together still more closely  
and affectionately. His Majesty seems to have  
gladly seized the opportunity to send this hearty  
message, nor can there be any doubt that the  
feeling thus expressed pervades the people of  
both countries, and that the notion of quarrelling  
with us and sending a huge invading force to  
our shores is utterly ridiculous in the eyes of  
our German friends.

## THE LORDS AND THE BALLOT BILL.

THE Lords have deigned to give a second  
reading to the Ballot Bill. They did it with  
evident reluctance. They sanctioned the prin-  
ciple of the measure with an obvious, and,  
indeed, avowed intention to spoil it in detail.  
They are not, as a body, so courageous as they  
would have the country imagine. They, as  
well as many whom they would fain leave un-  
protected, sometimes "let 'I dare not' wait



upon 'I would.' They cannot plead this session that time has not been given to them for a sufficiently careful examination of the bill. Some of them may try to believe, and a few of them may even succeed in the attempt, that the British public is not in favour of secret voting. If the opinion of the House of Commons, constitutionally expressed over and over again, counts for nothing in the shape of evidence to their lordships, there are unquestionably some grounds for inferring that the Ballot Bill is not demanded by a majority of the people. There has been no very lively or significant stir in its behalf. It has not been thrust upon the notice of the Lords by any active agitation. Indeed, there has been no necessity for taking any such course. The question has been argued out. In one shape or another it has been before the public mind for about forty years. It may not have been put forward as a test at the last general election, simply because it was thrown into the shade by a much larger question. But there can be no good reason for supposing that members of Parliament have not been made thoroughly cognisant of the wishes of their constituents in regard to the measure, and it is certainly a fact of no small significance that since the ballot has been submitted to Parliament as a Government measure, not a single Conservative has gone to an election without feeling it necessary to acquiesce in the principle of secret voting.

The Duke of Richmond, the recognised leader of the Opposition in the House of Lords, wisely declined to use the enormous influence at his command in throwing out the bill on the motion for its second reading. He announced his intention, however, of bringing up amendments in the committee, one of which will be drawn with the view of making the ballot optional to every elector, while another will give facilities for tracing each man's vote in case of a scrutiny. The first of these proposed amendments, if carried, will be fatal to the measure. The Commons will not, we are convinced, be induced to accept the change. The Government, we believe, would not assent to it. The mere affirmation, therefore, of the principle embodied in Mr. Forster's measure on its second reading can only be looked upon as giving with one hand what it is intended to take back with the other. It is meant to save appearances.

The debate rather than the division in the House of Lords on Monday last must be held to express their real convictions on the question before them, and their view of the position they think themselves bound to assume in relation to it. Even Lord Salisbury did not contend for the absolute right of the peers to resist the deliberate and settled will of the nation. But, on this subject at least, he will not accept the House of Commons as a correct interpreter of what that will is. He would have the question specifically referred back to the constituencies. If, therefore, his advice is to prevail—and practically it seems very likely to do so—the Lords will not allow the next Parliament to be elected under the shelter of the ballot. When the constituencies have definitively pronounced their will in support of it, then the peers will cease to obstruct the passing of a measure which they regard with detestation and apprehension—but not before. They are masters of the situation. They are anxious to assert their independence. So far as voting goes, they will only give indirect expression to their dislike of the ballot. But it is plain from their bitter words that they have made up their minds to get rid of the bill by amendments in committee, that they may throw upon the House of Commons the responsibility of refusing to let it become an Act of Parliament. An optional ballot! Why, who does not see at a glance that an optional ballot can do nothing to shield from electoral coercion those who are most exposed to it? Once more the two Houses will come into collision, and once more, after needless delays and dangerous heats, the Lords will have to give way.

#### THE CHARITY ORGANISATION SOCIETY.

THIS valuable agency has just held a meeting in the City, under the auspices of the Lord Mayor, with the view of completing its organisation in this huge metropolis. Its object is two-fold—to repress mendicancy and to provide that the charity of the public, whether it has found expression in permanent funds or in casual benevolence, shall reach the deserving. There is no doubt, as the Earl of Lichfield says, that the amount of money collected in one way or another in the metropolis is more than sufficient to supply all the wants of the poor, if properly distributed. This society undertakes to accomplish the task by promoting the forma-

tion of district committees, who will investigate the circumstances of the poor population of the locality, and place them in three classes—namely, those that ought properly to be dealt with by the poor-law system, those persons whom a little assistance judiciously given might make independent, and those who are undeserving of any aid, and have no just claim on any agency whatever. By this means imposture will be detected, the benevolent assisted usefully to dispose of their bounty, and spurious charities exposed, such as the Free Dormitories Association, which existed for the benefit of one individual, who was secretary, committee, and treasurer all in one.

The social benefits which may result from such an agency, thoroughly well worked, can hardly be estimated. It will go far even among the vast population of London to root out the professional mendicants. With the whole metropolis mapped out into districts, each one with its own committee, and all in correspondence, a cordon can gradually be drawn around that still numerous class of idle profligates, who prefer to live upon the charity of others to earning their own living by industry. Many districts throughout the country have, as is well known, been cleared of vagrants and impostors by this means. In London the task is obviously more difficult, and can only be accomplished by such combination and co-operation as the society referred to is aiming to bring about.

The present is a peculiarly favourable time for bringing the system into complete operation. Though there is much pauperism and distress outside the workhouse, London was never more free from the burden of the dependent classes. Work is abundant and wages good. The various workhouses provided for the three millions of people in the metropolis contain only 32,473 inmates. We all know how seriously outdoor relief threatened a few years ago to demoralise its poorer population, and greatly increased the pressure of the rates. The number of persons receiving outdoor relief has now been reduced to 75,410. In fact, the pauperism of London is less by about one-fourth than three years ago. Much of this decrease is owing to the revival of business, the drafting off of surplus labour to the provinces, and the wise administration of the Poor Laws. But a great deal of this beneficial change may be set down to the more judicious expenditure of benevolent funds, and the check given to mendicancy and imposture by the Charity Organisation Society.

The public may be now fairly invited to take their part in carrying out this needful reform. Without their co-operation, there is risk of failure. By a little trouble in communicating with the district committees when appeals are made by the destitute to their sympathy, and by providing these committees with the requisite means to carry out their operations, that object will be materially advanced. Professional beggars, whose name is still legion, exist by favour of the public. If, as Mr. Morley says, three-fourths of them are impostors, the responsibility of keeping up a class which is dangerous as well as profligate, lies at the door of the weak and thoughtless dispensers of alms. Now the society does not propose to interfere with existing charitable agencies, or to check individual action, but it undertakes such inquiries as the general public cannot institute, and guarantees that real destitution shall be relieved. Those who are addicted to indiscriminate almsgiving, are thus left without excuse for bestowing upon the idle and worthless that bounty which should be given to the deserving and unfortunate.

It only remains that the Charity Organisation Society should give the utmost publicity to their scheme. By so doing they will be sure of adequate encouragement. They have already checked the pauperising spirit in London, which is the first step towards a permanent reduction of pauperism. When mendicancy is no longer a paying trade, beggars will bethink them that honest industry is more easy than precarious vagrancy. We can hardly expect to get rid of pauperism, but it will be a great stride when the deserving poor receive the help that benevolence would fain supply, and when the bounty of the public can be no longer intercepted by professional impostors. "Let every one," as the *Times* wisely urges, "do his best towards his dependents and his neighbours, and have as little as possible to do with external agencies, and there would be at once less waste of money and more kindly feeling. The Charity Organisation Society enforces principles which should lead to this result, and it will not, we hope, be considered a bad compliment to say that we wish the society so much success as to arrive in time at having very little indeed to do."

#### THE PHILADELPHIA CONVENTION.

THE nomination of General Grant as a candidate for the Presidency by the Republican Convention at Philadelphia places the present occupant of the White House fairly in the field, and will no doubt serve to accelerate the settlement of the Washington Treaty in the interests of justice and amity. The event will excite no surprise, because all the elements opposed to General Grant's re-nomination have resolved themselves into the movement of which Mr. Horace Greeley is the standard-bearer. That movement is in itself a sign of weakness; for if the disaffected Republicans constituted a very formidable minority they would have been irresistibly tempted to employ entirely different tactics. They would have clung to the organisation from which they are now dissevered, and have employed every means in their power to create a party in the Philadelphia Convention sufficiently numerous and united to prevent General Grant from obtaining the necessary two-thirds majority. The machinery by which a national convention is organised is eminently conducive to the successful use of this species of strategy. The delegates are chosen by state conventions, and these latter derive their authority from district meetings. Consequently an important minority could have had but little difficulty in securing an adequate representation in the Philadelphia convention. Minorities, indeed, have been repeatedly so potential that although they have failed to carry their favourite candidate they have yet been able to compel the majority to surrender the man of their choice, and to agree upon some third politician of only local celebrity. It was by this means that both Daniel Webster and Henry Clay were cheated out of the object of their lifelong and unscrupulous ambition, and that statesmen of the inferior type of General Harrison, Mr. Tyler, and Franklin Pierce found their way to the Presidential chair. The latest example of the working of the system was in the case of Abraham Lincoln himself. Mr. Seward was the choice of the majority, but he failed to secure the required number of votes, and therefore the party fell back upon an unknown Illinois lawyer who was destined to be both the champion and the martyr of freedom. It is needless to speculate upon what might have happened if all the malcontent Republicans had elected to decide the issue between themselves and General Grant at Philadelphia instead of setting up a camp of their own; for, with the information at present within our reach, it is impossible to say whether they would have been able so far to impose their will upon the majority as to compel the withdrawal of the hero of the Virginian campaign in favour of some inoffensive mediocrity.

There can be little doubt that General Grant will be the next President of the United States. He has not outlived his fame or the memory of his great achievements. It is true that his reputation has suffered from the acts of indiscreet and jobbing friends, and from the envenomed hate of the anti-English detractors of the Washington Treaty; but making every allowance for these drawbacks, it is impossible to resist the conviction that he has the nation at his back. There is a generous sentiment at the bottom of the American character which compels the people to regard his pre-eminent services as entitling him to a renewal of their confidence. The failings attributed to him are not of a character to provoke personal hostility. Under his administration the policy of emancipation has been steadfastly carried out. The black race enjoy political as well as civil rights; and the great principle that a man's colour or descent shall be no bar to his full enjoyment of the privileges of citizenship has been solemnly embodied in the Federal Constitution. He has protected the weak against the strong; and although there have been indications of pusillanimity in his policy towards Spain, reasonable men will be disposed to offer no tardy or ungrudging tribute of respect to the veteran warrior who has exhibited an almost Christian love for peace. He has largely reduced the national debt—an end which could never have been accomplished if he had insisted on keeping up a large standing army or a powerful navy. We have reason to thank him for this; because if he had been another Duke of Wellington instead of a plain, peace-loving American citizen, and had succeeded in maintaining great military establishments, the fact that such armaments existed would have given an enormous impetus to the warlike feeling against Great Britain in the critical juncture through which we have just passed. America is not prepared for war, and therefore she seeks to preserve the peace. Her armies are disbanded; her navy is represented by only half a dozen ironclads; and consequently Fenianism, and the other turbulent factions which "warring Europe" has



flung upon the shores of the New World, can do but little else than spit their venom and gnash their teeth.

But while giving to General Grant his due, and while believing that his star will again prove to be in the ascendant, we have no intention of imitating the example of some of our contemporaries, who delight to fling dirt at what—forgetful of their own profession and of its amenities—they are pleased to call "the eccentric editor of the *New York Tribune*." In spite of all his faults, it would be better for the world if there were many more men like Horace Greeley. He is a Protectionist, but it is by no means clear that President Grant is disposed to make a long stride in the direction of free-trade. The Republicans at Philadelphia shirk the question equally with their recalcitrant brethren at Cincinnati. There are forces at work which will gradually attract the United States towards a policy of free-trade, whatever individual politicians may say or do to the contrary. The West and the South will in due time enforce that strong view of their own interests which is slowly but surely dawning upon them; and for the present we must regard free-trade or protection as having nothing whatever to do with the impending election. The Democrats are theoretically free-traders; but we must wait to see what candidate and what policy they are prepared to offer to the country, before we can recognise this question as one that enters into the issue. Some of our contemporaries, in satirising Mr. Greeley's candidature, have found it convenient to slur over his services during the war. Yet no man wielding a pen gave a greater impulse to the twin cause of patriotism and of impartial freedom. It is said that for this very reason the Democrats will have none of him; but it must be remembered that there were war Democrats as well as Copperheads, and it would be worse than folly to mix up these two sections in one undistinguishable mass. The war Democrats were loyal to the Union, and many of them even ripened into anti-slavery men whose fidelity Garrison or Wendell Phillips would readily acknowledge. They are not at variance with Mr. Greeley in consequence of the mainly part he played in the great drama of the civil war; while the asperities of even less moderate members of the party have been softened by his generous advocacy of a measure of amnesty for the whole of the "erring South." We do not think that Democratic support would turn the scale in "the eccentric editor's" favour; but it is, at all events, desirable that his exact relation towards that section of America opinion should be understood.

The Philadelphia Republicans have paid a graceful tribute to the old Abolition party by nominating Senator Henry Wilson, of Massachusetts, as their candidate for the Vice-Presidency. In the darkest days of the Republic Mr. Wilson was always "faithful among the faithless found." His "record" is alike honourable to himself and to his country; for no man—not even Sumner or Garrison—was more true to the slave when the slave most needed help. His pro-British sympathies are a pledge that he will be faithful to the central idea of the Washington Treaty, which is, in Oriental hyperbole, that so long as the sun and the moon endure there shall be peace between the two nations.

#### HOW IT STRIKES A STRANGER.

LONDON, June 10, 1872.

The privilege of asking questions has never, perhaps, been so much abused as it has been by those gentlemen who, from a variety of motives, have from time to time interrogated Ministers about the Tichborne case. Last Thursday there were no fewer than four questions upon the paper referring to this miserable business. One was by Mr. Lewis, about allowing the expenses of the prosecution; one by Mr. Smith, about the necessity of calling certain witnesses from abroad; one by Mr. Whalley, upon the tattoo marks; and the last Mr. Guildford Onslow, the performer on the Pan's-pipes and drum in the Tichborne show, insinuating the separate existence of Arthur Orton in Australia. Happily the first question was put to Mr. Lowe, and he not only declined to reply, but courteously and firmly committed the Government to a refusal to reply to any more questions on the same subject. The House was very full, waiting for a statement about the Alabama claims, and cheered Mr. Lowe greatly, as every sensible member of course must do. Mr. Smith, as might have been expected, forbore to press his question after the answer given to Mr. Lewis, but Mr. Whalley would not be denied. He accordingly discharged what he doubtless thought to be a public duty, and immediately collapsed. Mr. Guildford Onslow also insisted on his rights, and was similarly snuffed out amidst

much applause. It was the first time, by the way, I had ever heard Mr. Onslow, and, having read a good deal about him in the papers, I was rather curious to know what kind of person he could be. What he is like, personally, I cannot say, as he spoke from a part of the House where he was almost invisible to the Strangers' Gallery, but his voice was by no means what I expected. It was a little, timid, half-inaudible voice—the voice of a dupe—so, at least, it appeared to me—rather than that of the champion, of so huge a man.

Mr. Percy Wyndham was the occasion of the all-important announcement about the Alabama claims which has changed the history of the week. He rose to ask Mr. Gladstone how the assurance of the President that on the part of the United States he will not press the indirect claims, could bar the arbitrators at Geneva from recognising them. The House listened eagerly for the reply, but not so eagerly as it would have done if it had known what the reply was to be. Mr. Gladstone fenced for a while with the question, and executed a long extempore prelude, modulating from one key to another through about the eighth part of a column, before he came to his theme. He had, however, sufficient musical taste to know that when the theme was introduced he must not muddle it, but give it in severe simplicity. This accordingly he did. Suddenly the prelude ceased, and amidst the fixed attention of the House, deepening every second when it was plainly discerned that something significant was coming, he said, with a certain solemn preciseness, which was very curious after so much diffuseness, "I am authorised to state that the United States Government regards the new rule contained in the proposed article, if it shall be agreed upon, as the consideration to be accepted as a final settlement of the three classes of the indirect claims which were put forth in the United States case, and to which Her Majesty's Government have objected." He then sat down. Every word was given with a certain emphasis, almost with a thrust. The effect on the House was remarkable. There was a great deal of cheering to begin with, but the Government secret had been so well kept that members did not for some time comprehend exactly what the position was. Appeal was made to Lord Bury about his threatened duplicate of Lord Russell's motion in the House of Lords, and his lordship was much perplexed. At first he enlarged upon the difficulty of obtaining a day without the consent and support of the Government; and finally, after moving that the House do adjourn, he concluded with a somewhat unintelligible question, apparently for the sake of gaining time. Mr. Gladstone then replied by restating what he had said before, and the discussion came to an end. Before he had finished, the news came down from the Lords that Lord Russell's motion was dead, and members poured out into the lobby in such a mass that for half an hour or so it was nearly impassable.

It was difficult after so much excitement to listen attentively to the debate on the Scotch Education Bill, more particularly as it was for some hours rather uninteresting. Then came Mr. Gordon's amendment providing that religious teaching should be compulsory. There is something extremely disagreeable to me in Mr. Gordon's religious orations. It is not merely the manner of them, the harsh click-clack with which he argues his case, as if it were one of the driest points of Scotch law, but it is that he manages to make his religion so horribly definite—a thing to be taught like the multiplication table, a thing to be inserted almost corporally into a child. Religion, however, is not a thing which can be inserted into a child; it is rather a thing to be communicated by a kind of sacred contagion, and that communication is not likely to be effected by a schoolmaster who is associated in the mind of the child with impositions and the birch rod. To Mr. Gordon probably such a reason against State interference with religious teaching in schools would be unintelligible, but to those on whom such a reason is operative, his idea of religion is almost distressing. Mr. Gordon was well answered by Dr. Lyon Playfair, who had the good sense of course not to say everything that he thought, but who opposed the motion on the ground that the Bible was taught in all the schools of Scotland, and that it was foolish and unnecessary to enforce legally what was a general custom, from which no departure need be expected. It is worth notice that Dr. Playfair is rising steadily in the opinion of the House, and will become a power in it provided he does not speak too often. His speech on this occasion was effective, and there was a vitality about it which most favourably contrasted with the feeble

traditional echoes from the other side of the House. The only other incident in the debate was an interchange of personalities between the Lord Advocate and Sir James Elphinstone. Sir James Elphinstone having been rejected by Aberdeenshire in 1866, took refuge in Portsmouth, and the Lord Advocate made a point of this rejection when Sir James put himself forward as representing the feelings of Scotchmen. Upon this Sir James retorted that the reason why he was not a Scotch member was that he was not sufficiently hypocritical for a Scotch Liberal constituency, that he had now found an honest constituency, and that he meant to stick to it. This somehow struck the House as rather comical, and there was a good deal of laughter, only to be explained by the opinion which the House entertains of Sir James Elphinstone and by the character of the borough which has sent him to Parliament. It would be a long affair to make an outsider understand what is precisely the estimate formed by the House of Sir James. There are one or two short words in the language which would convey it completely, but they are not Parliamentary, and consequently I should need much periphrasis. Suffice to say, that the House does not believe that Sir James's incapability of hypocrisy was the reason that Aberdeenshire preferred Mr. Fordyce before him. As to the honesty of Portsmouth, that is a joke more easily comprehended. Portsmouth is a dockyard town which in 1855 returned two Liberals, in 1857 a Conservative and a Liberal, in 1859 a Conservative and a Liberal, in 1865 two Liberals, and in 1868 a Conservative and a Liberal, the choice of the electors in each case being somewhat influenced by the policy of the Government in increasing or diminishing the number of workmen at the dockyard. Knowing something of Portsmouth, I will guarantee that if Sir Charles Dilke were to go there at the next election with a promise of half-a-dozen ships to be built in the dockyard, and an immediate addition to the establishment, the honesty of Portsmouth would return him by a triumphant majority. The division on Mr. Gordon's motion was more decidedly in favour of the Government than was expected during the debate, and more so indeed than was expected even while the division was in progress. A good many of the Conservatives could not be brought up to the poll.

Writing from recollection of Monday's debates on the estimates, the only thing present to my mind is the image of Mr. Rylands leaning eagerly forward to catch the explanations of the Treasury Bench, and evidently taking a genuine interest in the discussion. He deserves immense credit for the pains he bestows on this dreary subject. Occasionally, no doubt, he is wrong; no private member can possibly be right in all his facts, or be completely successful against the Departments, but still the fear of Mr. Rylands and his coadjutors does undoubtedly prevent jobbery. It is perfectly true that the House does not do much in the way of reducing estimates which are once before it, but it does very much in the way of prevention, and this is the answer to those clever critics who would sneer at Mr. Rylands and ask what he has accomplished by his economical motions. Of course, as I have said, he must make mistakes. He is wrong for example, in continuing to prefer against a reformed civil service the indictment of over pay and underwork, which was legitimate enough forty or fifty years ago, but which is unjust now. He is wrong in not having made himself aware of the fact that in the great majority of offices the labour is more severe than it is in commercial establishments of the same kind, and that the wages hardly suffice to keep the clerks alive. Still his tendency is right, and perhaps no man living better deserves than he to be acknowledged as the *advocatus populi* against Government extravagance.

C.

In an advertisement by a railway company of some unclaimed goods, the letter "l" dropped from the word "lawful," and it reads now, "People to whom these packages are directed are requested to come forward and pay the awful charges on the same."

SYDNEY SMITH AND THE SCOTCH.—When Sydney Smith called to see Robert Chambers on one occasion in London, the facetious divine remarked—"Ah, labora, labora, how that word expresses the character of your country." "Well, we do sometimes work pretty hard," Chambers observed, "but for all that we relish that pleasantness as much as our neighbours. You must have seen that the Scotch have a considerable fund of humour." "Oh, by all means," replied his visitor, "you are an immensely funny people, but you need a deal of operating upon to let the fun out. I know no instrument so effectual for the purpose as the corkscrew."—*Life of Robert Chambers.*



## MISSIONARY PAPERS.

## V.

The sixty-first annual report of the American Board of Commissioners for Foreign Missions lies before us. It will be interesting to turn from the accounts of our English societies to look for a few moments at what is being done by one of the greatest religious organisations in America for making known the Gospel among the heathen. There is nothing new in the methods pursued by our brethren across the Atlantic; but there is characteristic freshness and vigour in the way in which they use them.

Till very recently the Presbyterian churches were largely interested in the work of the Board. Now, however, with very few exceptions, they have withdrawn, and have transferred their support to the Presbyterian Board of Foreign Missions. This step has been taken with the utmost mutual goodwill, the only immediate effects being the enlargement of the Presbyterian Mission, making the other more exclusively Congregationalist, and decreasing the contributions from other than Independent Churches.

Notwithstanding this decrease, it is highly satisfactory to know that the financial condition of the past year has been good. The churches have given all that was required by the present scale of expenditure, and besides this, they have reduced a debt of twenty-two thousand dollars to between three and four thousand dollars. The whole income is four hundred and twenty-nine thousand eight hundred and forty-four dollars, exclusive of nearly nine thousand dollars, the cost of the missionary ship, the *Morning Star*. With such a statement as this, no further proof is needed of the growing sympathy of the American churches in the great missionary enterprise.

The following facts and statistics from the various fields occupied by the society will be read with interest. We give them in the order in which they appear in the report:—In Africa, the mission among the Zulus is somewhat extensive, giving employment to no fewer than sixty-four persons, missionaries, teachers, helpers, of various sects. There are twelve churches, with a total of four hundred and eighty-one members. There are also twenty common schools, with six hundred and eighty-one pupils, besides forty-two pupils in the seminary at Amanzimtate, and twenty-nine in the girls' boarding-school at Inanda. With characteristic honesty, the report acknowledges that the standard of piety among these Zulus is low. We are not surprised to hear it; on the contrary, we should be much perplexed if the religious condition of these converts of yesterday were better than it is in many directions in our own country.

The Turkish Empire is one of the oldest fields of this society's operations. Seventy-four churches are under the care of forty-seven pastors. Forty-nine licensed preachers help the pastors by frequently supplying their pulpits and by teaching the growing Christian communities which are rising up in all parts of the country. It is interesting to learn that during the past year twenty-two such preachers have come from the ranks of the graduates in the seminaries at Marsovan and Marash. During the year also thirteen hundred and eighty persons had been added to the number of registered Protestants; five new churches have been formed, and four hundred and ninety-four persons have joined the churches on profession of their faith; a larger number than ever before reported. Twenty of our churches are now self-supporting, and the contributions raised in Turkey for the various purposes of the mission have amounted to more than nineteen thousand dollars. Side by side with Christian teaching education is fast spreading. As a proof of this, Hajop Effendi, who is the head of the Protestant Civil Community, having recently spent sixteen months in visiting all parts of the empire, says that, as the result of the introduction of Protestantism, eighty-five per cent of the adults in that community are now able to read. He speaks also of the social and moral development of its individual members from the introduction of family prayer, Sunday-schools, social prayer-meetings, women's meetings, and various philanthropic associations. Special attention is devoted to women over the entire field. Besides the wives of the missionaries, twenty-nine single ladies are devoting their culture and discipline, acquired in the best institutions in America, to the social and moral elevation of their sex in Turkey. The results have been beyond the most sanguine expectations. Hundreds of women are simple-hearted believers in Christ; every week the women's prayer-meetings and mothers' meetings are well attended: scores of women have gone from the seminaries as teachers and Bible readers, and many more are still in training. In addition to all this work, the missionaries are active with the press, and Bibles, tracts, and religious literature of various kinds are being printed and published in five different languages.

All these facts seem to show that the Gospel is gaining a real position of power and influence in Turkey. The truth is widely spreading outside the limits of the Protestant community, not only among the Armenians, but also among the Moslems. Many

among the latter are known to read the Bible in secret. Old superstitions are gradually giving way, and everything seems to portend a great religious revolution. All will pray that it may not tarry long.

In India the society sustains several important missions. Among these the Mahratta mission comprises seven stations, forty out-stations, ten missionaries, ten female assistant native missionaries, eleven native pastors, three licensed preachers, nine catechists, twenty-seven teachers, fourteen Bible-women, and twenty-four other helpers. No great increase of converts is reported, but it is hoped, and on good grounds certainly, that the year has been one of preparation for future and healthful growth. Mr. Harding, of Bombay, says, "There is certainly much less of bitter opposition than there used to be in our bazaar preaching. There is a friendliness and candour on the part of many which did not formerly exist. The number of those who are convinced of the truth of Christianity is apparently pretty large, though it must be confessed there is much apathy concerning the whole subject of religion."

One of the most interesting events of the year in this field of labour has been the meeting of native pastors and others connected with different missions in India at Bombay about the end of last March, and the formation by them of a Christian Alliance. No fewer than one hundred and fifty representatives of the native churches in Western India met together, and among them were eleven native pastors connected with this society. The main objects of the gathering were to manifest to the world the union of all Christians, to become mutually acquainted, and to confer together in regard to Christian duties. The conference lasted for four days, with two long sessions each day. Among the subjects of discussion were "The Appreciation of Religious Privileges," "Care of Children of Native Christians," "Giving Systematically," "Our Duties to our Country." Discussion on this last topic led to the resolution to establish a new mission by the alliance. One of the missionaries, Mr. Harding, writes, "At some of the meetings there were evidences of a deeper feeling by far than I have ever before seen in Bombay. There were longings after Christ, and a sense of unworthiness indicating a genuine Christian experience."

In the Madura mission, 291 agents are employed, comprising missionaries, teachers, schoolmasters and mistresses, both American and Indian. The population is about two millions, and is entirely dependent on this society for its evangelisation. The number of the churches in the mission is twenty-eight, with a total membership of upwards of fourteen hundred persons. The additions last year have averaged four per church. On the question of self-support, the following statement is made: "By far the most important progress in the field is in the line of self-support, as indicated in the table of amounts raised by churches and congregations. In seventeen years this amount has increased eighteen-fold. It is three hundred rupees more than the sum raised last year, and averages one rupee two and a half annas from each adult in the congregations. The plan of giving tithes has been adopted, and strictly adhered to by the native assistants for two years, and has been partially introduced into eighteen different congregations. This system of giving doubled the amount of charitable contributions in the station the first year it was adopted."

In this part of the mission the work done among women seems to be singularly free from hindrances. Thus, one of the missionaries says: "I notice that the ladies seem to have no difficulty in gathering audiences. They gather these audiences of women and children in private houses, or, where we have them, in our little churches and school-houses; and those as large, perhaps, as I, in like circumstances, could gather among the men. Nor have I observed that there is any special difficulty in making the objects of the mission here to be understood; and the simple fact that they leave home and friends to come here, and go from village to village and from house to house, to look after the women and children, starts the feeling that there must be a reality in the religion they teach."

In Ceylon, the society employs 124 agents of all kinds. Special attention is paid to the training and theological schools. At Batticotta there is an institution for raising up catechists and teachers as well as pastors and preachers. In the Oodooville female boarding-school there are forty-six pupils, of whom fifteen are members of the church. In a similar school at Oodoopty there are thirty pupils. Six have joined the church during the year, of whom five were from heathen families, and one-fourth of all who have been in that school from the first are now members of the church.

The society has two centres of mission work in China: one at Foochow, where there are two stations and thirteen out-stations, employing forty-three agents of all kinds. There are seven native churches at these stations, of which the total membership is a hundred and twenty. There are also three common schools, and the press here, as elsewhere, is actively at work.

The other centre of work is in North China, with Tientsin as the principal station, and forty-five agents at work in preaching and teaching at seven places. Last year the work of the mission was sadly hindered by the fearful outbreak of fanatical violence at Tientsin. Public preaching was interrupted for several months; one chapel was destroyed, and another seriously damaged. Now, happily, things have been restored to their original condition of peace, and the Chinese Government have paid

more than six thousand dollars to repair the injuries done to the mission property. The report also states that, "notwithstanding the disturbing influences connected with the Tientsin outbreak, there have been additions to the church at all the stations: but the most marked encouragement has been found in the smaller places, which may be regarded as the out-stations of the mission."

In Japan a new mission has recently been begun, but so short a time has elapsed since the first step was taken that there is really little to report. The following notes from the correspondence of one of the missionaries will give some idea of the field and the work:—"There are said to be now hundreds of Japanese sufficiently acquainted with the English language to read and study intelligently any treatise in it. All the educated Japanese can read the Chinese Bible, and it is supposed that five hundred Chinese Bibles are now in the hands of the people. It is clearly impossible for the Japanese Government to admit foreign commerce and exclude Christianity. . . . Some revolution may speedily remove the interdiction under which Christianity now rests. Then, those who have the language, and are fitted, can freely proclaim the Gospel message to a people who, it is thought, are now only prevented from listening to it by fear of the Government. The people appear to be childlike and teachable, ready to receive new ideas. They are impressible; in this regard very unlike their neighbours the Chinese. . . . The telegraph now connects Yokohama and Yedo, and will ere long extend to other parts of Japan, but neither telegraph nor railroad has yet been permitted by the Chinese in any part of their country. This is an index of the different temper of the two peoples. The history of the spread of the Gospel in Madagascar may yet be repeated in Japan. My highest ambition is to have some part in furthering such a triumph. . . . The climate of this part of Japan is probably about the same as that of the City of Washington,—somewhat milder than that of Yedo. The country in this vicinity is under the highest cultivation and is beautiful with growing crops."

A very interesting mission is carried on in Micronesia, in co-operation with the Hawaiian Board of the Sandwich Islands. The expenses of the American missionaries and of "The Morning Star" (missionary ship), are defrayed by the two American boards; those of the Hawaiian missionaries by the Hawaiian churches, acting through their own board. It is among the islands of this mission that the ship *Morning Star* is continually cruising, transporting missionaries from place to place and keeping up a constant and regular intercourse between the various stations. There are encouraging accounts from all the islands connected with the mission. What the report states concerning Ascension Island may be taken as a sample. It says—"The special feature of the year is the gracious visitation the island has received from on high; not indeed a mighty rushing wind, but a gentle rain. The desire for Christian marriage, as a preliminary step to candidacy for Church membership, indicates a social purification which speaks volumes for the religious work itself. The desire for instruction, the increased attendance upon religious exercises, the wish to profess faith in Jesus, and the large number received to the church—though the exact total does not appear—indicate decided advance in the work of faith. . . . The tendency to collect in a Christian village, around the mission station at Iookits, is a sign of incipient organisation on a more civilised and Christian basis; and it requires no special sagacity to see that the tide of Christian idea in the body politic of this sin-cursed island, is slowly but surely rising, with ever-brightening prospects. It is very interesting also to note the growth of material civilisation among the Pouapeans, so typical of our entire work among barbarous peoples. The people who, but a few years since, cared for almost nothing from abroad, save tobacco, liquors, powder, firearms, and worthless trinkets, are reported as now willing and wishing to buy clothing of all kinds—shoes, stockings, hats, coats, dresses of calico and silk, cottons bleached and unbleached, and prints. The efforts also that the people of Iookits are putting forth, like those of last year reported of other stations, in building a house for public worship, felling and hewing timber under the lead of the missionary himself, and with their own hands sawing the timber needed, is but another item in this matter of civilisation, directly an outgrowth of the spiritual Christianity they are accepting."

Whilst all this work is being done for the heathen abroad, it is satisfactory to know that the evangelisation of the Indian tribes on American soil is not neglected. The society has an active mission among the Dacotas, comprising three stations and six out-stations, and giving employment to four missionaries, six assistant missionaries, six native pastors, four native licentiates, and one native teacher. The report says:—"If we look at the spiritual results which have been secured since the last report, the year may be characterised as one of gradual and helpful progress. It gives the committee great pleasure to say that the native pastorate has received an accession of two; and another is to be added thereto at an early day. The duty of self-support, wherever it is practicable, appears to be generally accepted; and it would give the committee great satisfaction to believe that all the churches under the care of the missions of the board were as ready to sustain their own institutions as are these children of the prairies."

Altogether, there are connected with this society



thirteen missionaries, with seventy-eight stations and 415 out-stations. The agents employed number 1,214. These are of all kinds and of both sexes, for the plan of this mission is to include the wives of the missionaries among the agents. This, indeed, is the practice of most, if not all, the American societies, and, on the whole, we think it a proper and justifiable one. The churches number 172, with a membership of 8,486, nearly 1,000 having been added to the churches during the year. There are also upwards of 15,000 pupils being educated in the various schools of the society.

## Literature.

### ORISSA.\*

Those who have read the two first volumes of Dr. Hunter's "Annals of Rural Bengal," or his recent interesting work on the Wahabee conspiracy, will not need to be told that he possesses the historical faculty in an eminent degree, and that he is also able to impart to his narrative the charm of a genuine pictorial style. The first question which people now a day ask about a book, is whether it is pleasant reading—an inquiry which presupposes a state of mind not at all favourable to the acquisition of solid knowledge. Works on India have, generally speaking, the reputation of being very dull; and even the most admiring reader of Mr. James Mill's great historical work must admit that a sense of weariness has sometimes crept over him in the effort to master the minute details which crowd its ponderous pages. Dr. Hunter excites no such feeling. He is eloquent as well as learned, and exhausts every branch of his subject without once exhausting the patience of his reader. Moreover, he has had the good fortune to be invited by the Indian Government to write upon a part of India which is peculiarly interesting to the majority of Englishmen; for Bengal is associated with deeds which constitute in a pre-eminent degree the glory and the shame of England, and something, at least, of its history is known to every schoolboy on both sides of the Atlantic.

Dr. Hunter tells us all that is worth telling about Orissa in both the traditional and historical periods; but this forms a very small part of his plan. Historical, ethnological, geological, architectural, social, politico-economic, and religious dissertations are all subordinated to the one central idea of presenting a perfect picture of the present state of Orissa—that unfortunate province which only a few years ago was the scene of a terrible famine, and which periodically suffers from the most desolating floods.

"I feel (he says) that in speaking of Orissa floods I am labouring under the disadvantage of talking in an unknown language to the English reader. For, happily for my countrymen, they can never realise the full significance of the terms I use. Some square miles of inundation in the fen country is the most terrible form of river flood known in England. Such an occurrence would leave behind it not a single paragraph in the Government records of Purī. I shall endeavour to give an idea of what a flood really means in Orissa by a few bare facts with regard to the inundation of 1866. In the single district of Purī, with a total area of 2,504 square miles, 275 were submerged from five to forty-five days. Throughout this vast area the water was nowhere less than three feet deep, in whole villages it was ten feet, and over thousands of acres it averaged seven. The rivers came down like furious bulls, bursting their banks in every direction; and leaving fifty-two wide breaches behind them as they tore along. More than 412,000 people were suddenly driven out of house and home, and found themselves in the middle of a boiling ocean. When we come to the details the picture assumes a still more appalling aspect. In one part of Sīrāī, on the north of the Chilkā, 1,200 acres were under nine feet of water, and the average depth over the entire 7,830 acres reported upon in Sīrāī, was between seven and nine feet. There were therefore in this single fiscal division of Purī more than twelve square miles of solid land suddenly turned into a sea between seven and nine feet deep, and this sea continued to cover everything for thirty days. Thousands of miserable families floated about in canoes, on bamboo rafts, on trunks of trees, or on rice stacks, which threatened every moment to dissolve into fragments beneath them."

Such are the physical conditions of human existence in Orissa, and the earlier chapters of Dr. Hunter's book may be described as "the narrative of a province at the mercy of a great river." Engineering remedies have been propounded, and Dr. Hunter has his own suggestions to offer; but it is clear that science has much to accomplish in the Chilkā Lake ere that unmanageable inland sea can be properly subdued to man's use. Our author graphically describes the social laws and customs of the Hindoo communities which inhabit this desolate region, where the amount of rent is graduated according to caste and rank; where the migratory husbandman pays in general only

three-fifths of the tribute exacted from the resident cultivators of the soil; and where the net revenue of a Rajah—the lord of all he surveys—is not more than 240*l.* per annum. But then Dr. Hunter is careful to explain that rice sells at twelve pounds a penny, and that, according to the Rajah of Parikud's estimate, twelve hundred acres of fertile land can be reclaimed for an expenditure of 30*l.*

The most interesting part of these volumes is that which is devoted to what may be called the State religion of Jagannath, or Juggernaut. Orissa is the Holy Land of the Hindoo. Its temples and shrines are to him objects of the deepest veneration. Of Purī, the sacred city, Dr. Hunter says:—"In the uncertain dawn of Indian tradition, the highly spiritual doctrines of Buddha obtained shelter here; and the Golden Tooth of the founder remained for centuries at Purī, the Jerusalem of the Buddhists, as it has for centuries been of the Hindus." Purī, having thus established an immemorial claim to be regarded as the Mecca of India, we are not surprised to learn that "there is not a fiscal division in Orissa without its community of cenobites, scarcely a village without its fertile abbey lands, and not a single ancient family which has not devoted its best acres to the gods. Hundreds of monasteries dot the province, and enjoy an aggregate rent-roll of 50,000*l.* a year." Jagannath, however, enjoys advantages of a character denied to all lesser idols. His rent-roll, which is derived from permanent endowments, amounts to not less than 31,000*l.* per annum; but this represents only a fraction of his revenue. In every year from fifty thousand to three hundred thousand devotees flock into the Holy City to visit the great shrine; and their gifts, in Dr. Hunter's opinion, swell the total income of the god to no less than 68,000*l.* per annum (equal to 300,000*l.* in England)—a sum which is mainly expended upon the six thousand priests, wardens of the temple, and pilgrim guides who are attached to that worship, which blends the more spiritual ideas of the Vishnuvite celebration with the obscenities of the aboriginal rites. Dr. Hunter gives the whole history of Jagannath, besides a full description of the temple, and of the various ceremonies which are observed at the festivals. The impression which his narrative leaves on the mind is a revolting one; but he, nevertheless, defends the idol against one charge. It appears that although many persons are usually crushed to death on the occasion of the Car Festival, those acts of self-immolation which are universally associated with Jagannath, and which Mr. George Cruickshank has parodied in one of his temperance pictures, never really occur. Dr. Hunter satirises the ignorance of both the eminent teetotaler and Charlotte Brontë; but in characterising the latter as "a minor artist" he has made at least as unlucky a slip.

At this distance Purī, with its temples and shrines and its long processions of jaded pilgrims—whose fanatical devotion has prompted them to walk hundreds or thousands of miles—may fascinate the imagination; but Dr. Hunter gives that other side to the picture which effectually neutralises its more poetic aspects. Purī is a city containing 6363 houses, with a population of about twenty-five thousand souls; but during the Car Festival accommodation has to be found in this restricted area for an average of ninety thousand visitors. When we read of forty-five pilgrims passing the night in an apartment which measured twelve by twenty feet, we can believe Dr. Hunter when he says that "the scenes of agony and suffocation that take place in these putrid dens baffle description." Cholera regularly breaks out among the ill-fed and over-crowded emigrants; and the net slaughter, at the lowest estimate, amounts to ten thousand pilgrims per year. The very bathing place is suggestive of the frightful mortality which takes place at Purī—

"Here the pilgrims bathe. At the great festival, as many as forty thousand rush together into the surf; and every evening silent groups may be seen purifying themselves for their devotions under the slanting rays of the sun. It is a spot sanctified by the funeral rites of generations. The low castes who bury their dead, dig a hasty hole in the sand, and the hillocks are covered with bones and skulls, which have been washed bare by the tropical rains or dug up by the jackals. During the famine of 1866, thousands thus found an indiscriminate sepulture. But long before that time, the place had been known as a magazine of mortality, in which corruption reigned with all its emblems of sovereignty exposed to view. The respectable Hindu, with his sensitive shrinking from peasant contamination, and from the details of human decay, resolves the frame into its elements by means of incineration. Every evening, the funeral pyres may be seen glancing across the water, while groups sit sadly around in the fitful light. Devotees from every province of India come hither to do the last offices for a brother, or a parent, or a wife."

Then follows a sentence which is full of significance:—"I have talked to many pilgrims in this shrine of death; and so far as one man

"can judge of the inner life of another, some of them had drawn very near in their hearts to God."

The shameful abuses which have grown up at Purī naturally excite the indignation of the reforming party among the Hindoos. The religious houses have been corrupted by luxury and wealth; and some reformers go so far as to propose that the endowments shall be confiscated to charitable purposes. Perhaps one day another Kabir, with a purer creed, will prepare the way for an Indian Gladstone.

The progress of State education in Orissa was at first very slow. The natives regarded "the infidel Government school" with abhorrence; but several Brahmins were ultimately induced to accept the office of teacher, and schools have since greatly multiplied. Dr. Hunter is able to declare that "the past ten years of State education have done more than the previous ten centuries to mobilise the people of Orissa and to emancipate them from the slavery of superstition and priest-ridden ignorance."

Dr. Hunter pays a tribute to the labours of the Baptist missionaries, who founded the Cuttack mission about half a century ago, and who, besides making many converts, have established a new literature. These good men wisely combine an industrial training with religious instruction, for which ample facilities are afforded by their peasant farms and settlements. What they have done for "the famine orphans" well illustrates the spirit of practical beneficence which inspires the Cuttack mission:—

"These miserable creatures, the children of parents who had died of starvation, or who in the last extremity of hunger had deserted their offspring, formed six years ago a collection of scarcely animate puny skeletons. The mission door stood open day and night, and the officials contributed a weekly crop of famished children, whom they picked up at the relief depots scattered throughout the district. Six years of good food and good training have made these strays and waifs of the famine one of the most interesting sights which I have seen in India. Two large orphanages—one for boys, the other for girls—in Cuttack city are thronged with clear and bright-looking young people, who have been educated on the ennobling Christian system, and trained in some bread-winning occupation to enable them to play their parts reputably in life. The boys make capital carpenters, wheelwrights, upholsterers, workers in lacquer, blacksmiths, &c. The girls work industriously with their needle or at lace-making, although it is much to be regretted that the absence of any large demand for their little manufactures renders their labour less profitable than it might be. Nothing could be a fitter article for charitable bazaars either in England or India than the pretty workmanship of orphans whom Christian benevolence has rescued from starvation, and the reverend missionaries at Cuttack are always happy to receive orders for it."

With this pleasant glimpse of missionary work in Orissa we must close our notice of Dr. Hunter's book. We have already pronounced an opinion on the author's text; and we would now add that his maps and illustrations are equally admirable.

### "MIDDLEMARCH."

The new part of "Middlemarch" shows, perhaps, even more clearly than any of its predecessors, how perfectly independent is the book of the interest derived from the story, for in none is there so little incident, and yet there is none which has a greater charm. There is little change in the position of any of the actors, except that which we must have foreseen, and which comes naturally enough. The conditions of the "three love problems" with which our authoress is dealing, begin to develop themselves, but we hardly advance at all to their solution. The relations of Dorothea to Casaubon become more difficult, and the deeper insight we gain into the character of both points to still greater difficulties. Will Ladislaw has settled himself down as editor of the *Middlemarch Pioneer*, under the patronage of Mr. Brooke, to the intense annoyance of Mr. Casaubon, who will persist in believing that his wife is to blame, and in harbouring unnecessary suspicions about her. Mr. Lydgate's suit has prospered, and he has entered into the married state perhaps to find as little satisfaction in it as Casaubon himself, for it is manifest that the sympathy between him and the pretty Rosamond Vincy is not very deep. The difficulties of the Vincys are increased. Fred, utterly disappointed in his hopes from old Featherstone, has had to address himself to work, and at present seems hopelessly removed from Mary Garth; the father has become more nervous and irritable, and there are indications of a coming crisis in the fortunes of the family. The Garths, on the other hand, seem to have brighter days opening before them. The authoress has taught all her readers to admire so heartily this struggling household, whose simple virtues

\* Orissa; or, the Vicissitudes of an Indian Province under Native and British Rule. Two Vols. (London: Smith, Elder and Co.)

\* Middlemarch. By GEORGE ELIOT. (Edinburgh and London: W. Blackwood and Sons.)



stand out in such relief to the selfishness and intrigue by which they are surrounded, that all will welcome the change, and hope that Mary Garth in particular may not be left without that kind of reward which what is called "poetic justice" would assign her. It is very possible, however, that such expectations may be disappointed, for George Eliot is the very last to shape her stories in conformity with such a rule. The aim of the story throughout is to paint life as it is, and if this be done there must not only be a good deal of commonplaceness in the incidents—for life is not full of those sensations and surprises which crowd the pages of many novels—but there must also be a good many crooked things which cannot be made straight. Instead too of there being any disposition to reduce the number of the disappointments of life, and to throw a brighter colouring over the whole, the tendency of our authoress seems to be in the opposite direction. With the exception of the Garths there is not a really bright and attractive household in the group she has introduced. Sir James Chettam and his wife get on well enough, but they are essentially humdrum people, and when we remember that Celia was only a second love, the inference suggested is that it is those who have least sentiment and adapt themselves most readily to circumstances who manage to get most satisfaction out of the world. And it is just when we come to those of highest tone and character—Casaubon with his intellectual power, and Dorothea with her noble ambitions and her eminent conscientiousness—that the failure is the greatest. We cannot anticipate, therefore, that there will be any attempt to redress apparent evils and inequalities, and distribute the good things of life to those who may seem to deserve them, so that they may, after the fashion of the tales of our childhood, live happily all the rest of their days. Fidelity to nature certainly requires very different treatment, and Miss Evans's object is not to provide mere amusement, but to help us to know the world and the men and women who live in it.

In this she certainly succeeds. Her portraiture of character is almost unique in the depth of its penetration, its intense realism, its care in attention to the most minute points. She is not content with a clear, well-drawn picture, which, however effective, is nevertheless but a superficial study. She must track her subject through all the windings of thought and feeling, strip off the disguises by which he manages perhaps to impose upon himself, and hold him up before us as he really is. This is notably the case with Casaubon. He had formed a tolerably high opinion of himself, and the world, if it would not fully have endorsed his estimate, would certainly have pronounced him a respectable man, somewhat pedantic but extremely harmless. Our authoress has to show that beneath the fair and striking exterior, the quiet assumption of wisdom and goodness, the appearance of the philosopher which attracted Dorothea, there was a hard and selfish nature, whose pride and sensitiveness inflicted cruel wounds, not on himself only, but on those with whom he was associated. We feel how much he is himself the cause of the trouble that preys upon him, and yet there is that about him which makes it impossible not to pity. The account of his inward struggle in the present part is in Mrs. Evans's finest style. A single sentence tells the secret of his difficulty. "All through his life Casaubon had been trying to admit even to himself the inward sores of self-doubt and jealousy. And on the most delicate of all personal subjects, the habit of proud suspicious reticence told deeply." The interview with Lydgate relative to the disease which threatened prematurely to end his life and prevent the completion of his *magnum opus*, is very pathetic, and all the writer's art is brought out in the description. The contrast between Lydgate, in all his robustness, vigour, and buoyancy, and his patient with the signs of premature old age: "the student's bent shoulders, the emaciated limbs, and the melancholy lines of his mouth," is finely drawn in the following passage:—

"Here Mr. Casaubon paused, removed one hand from his back and thrust it between the buttons of his single-breasted coat. To a mind largely instructed in the human destiny hardly anything could be more interesting than the inward conflict implied in his formal measured address, delivered with the usual sing-song and motion of the head. Nay, are there many situations more sublimely tragic than the struggle of the soul with the demand to renounce a work which has been all the significance of its life—a significance which is to vanish as the waters which come and go where no man has need of them? But there was nothing to strike others as sublime about Mr. Casaubon, and Mr. Lydgate, who had some contempt at hand for rattle scholarship, felt a little amusement mingled with his pity. He was at present too ill acquainted with disaster to enter into the pathos of a lot where everything is below the level of tragedy except the passionate egoism of the sufferer."

There is a touch of cynicism in the last sentence which comes out only too frequently, but in which there is always an amount of truth which gives it its point. It is more marked in the view of Mr. Casaubon, as he realises the prospect of sudden, possibly early death, and passes "through one of those rare moments of experience when we feel the truth of a commonplace, which is as different from what we call knowing it as the vision of waters upon the earth is different from the delicious vision of the water which cannot be had to cool the burning tongue." There is profound truth in the remark that in such a solemn season there is no sudden revolution in mental habits, "the mind does not change its life-long bias, but carries it onward in imagination to the other side of death, gazing backward, perhaps with the during calm of beneficence, perhaps with the petty anxieties of self-assertion." And then comes the application to Mr. Casaubon, held by himself, esteemed by others to be a believing Christian, yet without that spiritual sentiment which would have given nobility and courage in that trying hour. There is a sermon, by whose tests we should do well to prove ourselves, in the sentences which follow, hard as they may seem to be. "What we strive to gratify, though we may call it a distant hope, is an immediate desire: the future estate for which men drudge up city alleys exists already in their imagination and love. And Mr. Casaubon's immediate desire was not for divine communion and light divested of earthly conditions; his passionate longings, poor man! clung low and mistlike in very shady places."

We must forbear, or we might proceed to discuss the further development of Dorothea's character. Suffice it to say that her nobility more and more asserts itself, and leads us to wonder how she is to find that rest which as yet she is so far from having reached. What impresses us most deeply in connection with her is that for one with such high qualities both of mind and head, life seems hitherto to have prepared nothing but disappointment, and that there seems to be nothing but deeper disappointment in prospect. It needs another faith than any of which we have any indications in this book to dispel the gloom. We shall, however, have other opportunities of discussing Dorothea. In the meantime we cannot leave this part of the story without noticing some of the incidental beauties of thought and expression scattered through it. Keen and caustic, yet unhappily too true in a great number of cases, is the observation about old Featherstone, whose funeral affords opportunity for some of the severest writing in the book. "If any one will here contend that there must have been traits of goodness in old Featherstone, I will not presume to deny this; but I must observe that goodness is of a modest nature, easily discouraged, and when much elbowed in early life by unabashed vices, is apt to retire into extreme privacy, so that it is more easily believed by those who construct a selfish old gentleman theoretically than by those who form the narrower judgments based on his personal acquaintance." True, and yet we feel that there is another side of the case left out here, and which it is too much the tendency of George Eliot to keep out of view altogether. Is there a quiet hit at the talk we have been so accustomed to of late relative to an illustrious personage in Mrs. Vincy's reflection about her son, "I feel as sure as I sit here that Fred will turn out well—else why was he brought back from the brink of the grave?" To take one of a different character, and with that we will close. There is great beauty in the picture of Rosamond trying her winning arts on her lover. "She blushed and looked at him as the garden flowers look at us when we walk forth happily among them in the transcendent evening light; is there not a soul beyond utterance, half-nymph, half-child, in those delicate petals which glow and breathe about the centres of deep colour?" No wonder that with such a companion there should be an element of uncertainty in the calculation as to the future which is ascribed to Lydgate. "Lydgate relied much on the psychological difference between what, for the sake of variety, I will call goose and gander; especially on the innate submissiveness of the goose as beautifully corresponding to the strength of the gander."

#### UEBERWEG'S HISTORY OF PHILOSOPHY.

No happier selection could have been made

\* *A History of Philosophy, from Thales to the Present Time.* By DR. FRIEDRICH UEBERWEG. Translated by GEORGE S. MORRIS, A.M. Vol. I. (London: Hodder and Stoughton.)

than this work of Ueberweg's for the first volume of the "Philosophical and Theological Library." It is a model manual. It will not displace, it does not even come into competition with George Henry Lewes's noble work, which, though it shows a Positivist bias as it reaches modern times, both is, and is likely to remain, the best English history of the progress of philosophical speculation. Nevertheless, Ueberweg's book is as excellent, if not even more excellent, in its own way. It is a handbook for the use of students rather than a series of brilliant essays for the instruction and delight of all cultivated men. Its most conspicuous and praiseworthy features are its immense erudition, its marvellous and condensed fullness, and its singular impartiality. It might have been written by a judge, so candid and dispassionate is its spirit. How closely it is packed the reader will infer from these two facts: that, besides some general and masterly dissertations on the method and sources of the history of philosophy, on the general character of ancient Oriental and Greek philosophy, it condenses into a single volume the story of the Greek and Roman philosophers and their systems, from Thales to Cicero; the Jewish and Neoplatonist schools, from Philo to Boethius; the patristic philosophies, from that of the Apostolic fathers to that of the Venerable Bede; and the scholastic philosophy, from Johannes Scotus to Eckhart and Tauler; and that the Epicureans, Stoics, and Skeptics, are despatched in little more than thirty pages. And yet, with all this wonderful brevity, nothing is omitted that the student requires. In the thirty pages we have just mentioned, for example, and which we have examined with special care, we have found all that could be expected or desired. They contain biographical sketches of all the leading philosophers of the three schools; their systems of thought are patiently and fully described, and traced back to the earlier systems which had had their day and ceased to be; citations are given from their works, and a complete list of all the authorities which the student should consult who desires a larger, or rather a more minute, acquaintance with them. In short, we know no book on Philosophy so well adapted to become a textbook and standard in colleges and universities.

As this volume opens a "Library," our readers will expect some report of the probable contents of the works which are to find a place on its shelves, and of the style in which this first volume is presented to the public. We regret that we have no information to give as to the works which are to succeed Dr. Ueberweg's history, or the periods at which they are to be published. But though the volumes are to be published "simultaneously" in America and England, the fact that the "Library" is to be edited by Drs. Smith and Schaff, of the Theological Seminary, New York, is both some guarantee that its contents will be wisely selected, and an indication that it is to be produced in America. That the present volume comes from the American press is only too evident. For though it would be hard to find a volume of the kind more handsomely got up—printing and binding are indeed singularly good—yet all this avails nothing so long as certain atrocious provincialisms are allowed to distress the eye. It really gives one a shock, despite some practice in reading American books, to meet with such a phrase as "molding a character," and to find that the independence of the New York printers has reached a stage at which they are permitted to break a word in two, not at the syllable, but at any letter that takes their fancy or suits their convenience. It may be weak of us to cry out when we meet "knowl" at the end of a line, and "edge" at the beginning of the next, but men must cry out when they are hurt, if at least they are to cry out at all. And this barbarism hurts us. If Messrs. Hodder and Stoughton could induce their American confrères to concede so much to English prejudice as to print volumes for English readers in the English style, they should have our hearty thanks. Meantime, we congratulate them on having introduced to this country a work which would be wellnigh faultless were it not for the provincialisms of the compositors employed in printing it; for of course no scholar would be guilty of so gratuitous a barbarity.

#### A TALE OF THE '45.

The rebellion of the '45—in which the last chivalric endeavour of the friends of the Pretender was ruthlessly put down by bloody Cumberland—presents many tempting episodes for the novelist; but generally the incidents themselves are so striking, and the whole colouring of affairs so romantic and touched

\* *For the King.* By CHARLES GIBBON, Author of "Robin Gray," "For Lack of Gold," &c., &c. In Two Volumes. (Henry E. Knox.)



with such tragic interests, that peculiar art is required faithfully to modulate any section of them into an imaginative narrative, and yet to preserve an appearance of truthfulness. Mr. Gibbon has been singularly successful in "For the King." We knew before his exceptional power of dealing with Scotch character, and his rare gift of painting idyllic pictures of Scotch rural life; but here we have proof of his capacity for mastering the dispersed tendencies of a period of division and strife and bloodshed; and of bringing them into focus through typical characters who, developing themselves faithfully amid the unusual circumstances, bring before us more vividly the spirit of the time, than could be done by never so much careful historical detail. Mr. Gibbon makes his characters act out all this before our eyes; and shows high historic faculty as well as ready imagination.

Mr. Gibbon has often been called a disciple of Sir Walter Scott; and so he would probably rank himself in all modesty. But here, where he has put himself on ground on which he can be more strictly compared with the great master than ever before, points of contrast distinctly announce themselves. He seeks less for picturesque attractions in outward conditions and contrasts, and aims rather at finding sources of interest in the inward development, in the struggle of motives, in the self-conflict of minds thrown back upon themselves. This, which by some may perhaps be thought a fault in the book, is a new testimony to the originality and power of the writer. No sooner are we introduced to the folks of Elvanlee, making their preparations to go forth against the Rebels for King George, than we are involved in struggles of motive on the part of Lady Margaret and her sister Agnes, whose father, Earl Strathroy, is a fanatical Jacobite, faithful even to the point of unscrupulousness. He finds his way into the castle in the guise of a gaberlunnie (or licensed beggar), and, after vainly endeavouring to make his daughters quit the house, steals certain despatches of value. Elvanlee, Lady Margaret's husband, thus becomes suspected, and is condemned, and, escaping the night before his execution, enters the army of King George as a common soldier, resolved by his bravery to regain his forfeited position. He is, of course, supposed generally to be dead; and Lady Margaret, who, however, is aware of his safety, is persecuted by the suit of an unprincipled adventurer, Colonel Strang, an officer of King George, but a spy who is involved with her Jacobite father in some of his plots. Her efforts to conciliate Strang, so as to save her husband, and her keeping of her secrets from her sister Agnes, for reasons of prudence, form central interests in the story; but Mr. Gibbon does not forget to develop plentiful incident out of the positions of his leading characters; Lady Margaret's visits to the camp to see Sergeant Coupland—the name her husband had taken—and the meeting with her own father there in the garb of a serving-man, being told with striking effect. Nor does Mr. Gibbon forget bits of racy character—Ryan, the Irishman, and Dr. Fairlie, with his snuff and his "body o' me!" are simply excellent; while Agnes, with her girlish impulsiveness and ready anger and relenting generosity, is very exquisitely done—in fact, one of the finest studies we have recently met with. Here and there, Dr. Fairlie's love for Agnes, who has found a favoured one in Captain Spence, an officer under General Kerr, finds somewhat pathetically humorous expression, and throughout we have traces of the same humour lying near to pathos and the commoner aspects of things, as we have before had reason to praise in Mr. Gibbon's writings.

Of course, there are abundant disguises, surprises, escapades, and narrow escapes; but that is all in harmony with the time. Here and there we have finely-conceived sketches of Scottish scenery, though Mr. Gibbon never affects picturesque writing. On the whole we may say of this novel that it has given us a higher idea than before of Mr. Gibbon's powers; though perhaps a little more relief might have been found from the peculiarly depressed effect involved in the tense mental trouble of the leading characters. But Mr. Gibbon is too solid and sincere a writer to resort to mere tricks, and was in this case evidently even more intent on giving a faithful representation of the time, than on getting up a merely effective story. To those who do not know much of this period of Scottish history these volumes can be recommended without reserve, no less than to those who desire the enjoyment derivable from a good novel with plenty of stirring scenes and situations.

## BRIEF NOTICES.

*Biblical Geography and Antiquities.* By the Rev. E. P. BARROWS, D.D. With numerous Maps and

Plans, and Appendices by the Rev. Canon TRISTRAM, B. H. COWPER, and others. (London: the Religious Tract Society.) This is an admirable "Companion to the Bible"; a remarkable advance upon the book so-called and published by the Tract Society in our young days. It is not equal to Dr. W. Smith's one-volume edition of the "Bible Dictionary," but then it is only a third of the price. Those who cannot afford the more expensive work may be able to get this, and we strongly advise those who can to do so. They will find the information reliable and clearly stated. On that most difficult of all subjects, the arrangement and construction of Jerusalem, the author and the Rev. Canon Tristram have shown great judgment in picking their way through the perplexing conjectures of travellers and writers. The geographical part of the work is better done than the archaeological; but the whole is useful and explains many things that might otherwise be misunderstood by the general reader of the Bible.

*Fifteen Sermons preached before the University of Oxford, between A.D. 1826 and 1843.* By JOHN HENRY NEWMAN, some time Fellow of Oriel College. Third Edition. (London: Rivingtons.) A special interest attaches to this volume of the new edition of Dr. Newman's sermons, because it contains the germs of his treatise entitled, "The Grammar of Assent." A large number of these sermons are concerned with the relations of Reason and Faith in religious inquiry. Apart altogether from the vigorous thinking and clear style which made Newman so influential a preacher, an almost tender personal interest is awakened as we see him again and again returning to the same theme; endeavouring, as it would seem, to "give" to himself "a reason of the hope that was in him, with meekness and fear." Dr. Newman speaks of faults which were "only to be expected in discussions of so difficult a character as some of these sermons pursue, written at intervals, and on accidental, not to say sudden, opportunities, and with no aid from Anglican, and no knowledge of Catholic theologians. He is only surprised himself that, under such circumstances, the errors are not of a more serious character." The thinking on the relations of Reason and Faith seems to us in the main healthy and true. Especially do we value his denial that Faith is simply of a moral nature, depending and following upon a distinct act of Reason beforehand—"Reason warranting, on the ground of evidence, both simple and carefully examined, that the Gospel comes from God, and then Faith embracing it"; and his assertion, on the contrary, that "the act of Faith is sole and elementary, and complete in itself, and depends on no process of mind previous to it." The relations of Faith to testimony, however, is hardly investigated with the same clearness. Faith "simply accepts testimony," says Dr. Newman. "It is an acceptance of things as real, which the senses do not convey, upon certain previous grounds; it is an instrument of indirect knowledge concerning things external to us, the process being such as the following:—'I assent to this doctrine as true, because I have been taught it,' and then he cites several other instances of reasons for belief, all of which base the acceptance on the testimony of others. But what, we ask, makes us recognise the authority of the witnesses? If we have no faith in them we shall not believe their witness. Faith ultimately is rather an act of intuition than an act of reasoning; and all reasoning conducts us back to the initial intuition, as the validity of reasoning itself rests upon a dictum of faith, viz., the veracity of consciousness. Dr. Newman suggests this when he speaks of faith as concerned with "verisimilitude" and reason with "evidence." Our acceptance of evidence itself may ultimately be referred to our perception of verisimilitude. Des Cartes' first principle seems to us to sum up the whole question—that that may be accepted for true, and that alone, which is known evidently to be so, that which presents itself so clearly and so distinctly to the mind, that we have no occasion to point at in doubt. In another place Dr. Newman speaks of the method of faith as being "subtle" and "indirect"; "subtle" it is, but "indirect" we cannot allow it to be. The recognition of the direct intuitional character of faith could, however, hardly have been looked for from one who has since acknowledged the authority of the Roman Church in faith and doctrine.

*The Treasury of David; Containing an Original Exposition of the Psalms, &c.* By C. H. SPURGEON. Vol. III. Ps. 53–78. (Passmore and Alabaster.) Patient and untiring industry, devout spiritual feeling, judgment in the selections made from the long list of expositors whom the editor has laid under contribution, and the characteristic originality and spiritual insight of his own comments, are the chief features of this as of the previous portions of this most valuable work. It is much to read what Mr. Spurgeon himself has to say on the Psalms, for he is sure to say something new and striking and valuable; but in addition to his own most suggestive and instructive notes, we have what is not extravagantly described as "a collection of illustrative extracts from the whole range of literature." We doubt whether any other man has such a store of literature bearing on the Psalms; we are quite sure that no man could have turned his store to better purpose. The book reminds us of a portion of Lange's great *Bibelwerk*, but there is more in it of the spiritual element, if there is less of exegetical and critical learn-

ing. To say that it will be helpful to all ministers, young or old, is to say little. It is a repertory of treasures in which the diligent reader may always find enough to enrich his own soul, and so minister to the profit of his people.

*An Introduction to the Study of the Gospels.* By BROOKE FOSS WESTCOTT, D.D. Fourth Edition. (Macmillan and Co.) We have already spoken so fully of the value of this most admirable work, that we can do nothing more except to try and give additional emphasis to our former recommendation. There is not much to note in this new edition except that the author spares no pains to give completeness to his work by continual revision. "Some mistakes (he tells us) which I had detected myself, and others which friends pointed out to me, have been corrected; a few additions have been made, a few phrases have been modified." The highest praise that could be given to such a book is to say that it fulfils its own design, and does as much as any we know to give encouragement "to students who desire to examine the record of our faith with patient and devout trust in the spirit of truth."

*The Days of the Son of Man. A History of the Church during the Time of Our Lord.* By WILLIAM LEE, D.D. (William Blackwood and Sons.) A charming little book. However we may dissent from some of the writer's views, it is impossible not to feel the attraction of the freshness with which he has invested the scenes so familiar to us in the Gospel history. Sketches of scenery, illustrations of personal character, new views of various points in the history, contribute to present our Lord's ministry and its surroundings with a vividness not often equalled.

The new volume—that is, the fourth—of the Library edition of Mr. Tennyson's works (Strahan and Co.) contains "In Memoriam" and "Maud." There are no additions, and only one of two corrections worth taking notice of—one of them, however, involving a possible complaint that the Laureate's later reading involves a more pantheistic interpretation than the former one. In Section XCI. of "In Memoriam" we now find these stanzas, in which the personal soul disappears wholly:—

"So word by word and line by line  
The dead man touch'd me from the past,  
And all at once it seemed at last  
The living soul was flashed on mine,  
And mine in this was wound, and whirl'd  
About empyreal heights of thought,  
And came on that which is, and caught  
The deep pulsations of the world."

Then in the beautiful lyric forming the seventeenth section of *Maud* we have a very felicitous alteration, line twelfth being "over glowing ships," instead of "o'er the blowing ships." This is one of the most sumptuous of modern editions.

*The Garden and the City; with other Contrasts and Parallels of Scripture.* By the Rev. HUGH MACMILLAN, LL.D. (Smith, Elder, and Co.) Dr. Macmillan has certainly the art of making his sermons attractive. He is happy in the selection of topics, skilful in his mode of treating Scripture, so as to present its teachings in unexpected lights, rich in illustrations, and felicitous in his manner of using them. He has studied the book of nature and of human nature, as well as that of Revelation, and he employs the one to elucidate the other in a style which is sure to be useful and impressive. In the volume before us we have a number of discourses on contrasts and parallels such as that which gives its name to the book. The "Man Adam and the Child Jesus"; the "Animals Saved in the Ark and the Animals Drowned in the Sea"; the "Burning Bush" and the "Fiery Furnace"; the "Eagle and the Hen," &c. It is not difficult to see how wide a field the preacher has here opened before him, and Dr. Macmillan shows how a wise husbandman may cultivate it to great profit. It is the kind of book admirably calculated for private reading, and ministers may find in it an example of a style of preaching which is sure to be acceptable and beneficial to their hearers.

The *Art Journal* for June (Virtue and Co.) contains two fine engravings—Campos's "Dead Lamb," in which the grief of two girls at the loss of their pet is pathetically expressed; and Marcus Stone's "First Voyage," a newly-equipped fisherman's son about to be taken to sea for the first time by his father, while the mother and neighbours form an effective group. Both pictures are in private collections, which the proprietors of the *Art Journal* are allowed to make common property by aid of the engraver. Of course the Royal Academy and the exhibitions of the season are exhaustively criticised, and the Illustrated Catalogue of the International Exhibition, besides a profusion of elaborate engravings, is enriched with an essay on the varied contents of the collection by Mr. George Wallis, of the South Kensington Museum.

*Echoes of a Famous Year.* By HARRIETT PARR. (Henry S. King and Co.) A new book by the author of "Essays in the Silver Age," "Maurice and Eugénie de Guérin," &c., is sure to attract the attention of a large class of readers, and this almost irrespective of the subject on which she may choose to write. The present volume, however, commands additional notice from the fact that it concerns the great Franco-Prussian War in the "famous year" 1870. We have read the volume with much interest, and have found something in it to please, not to say charm us, in every chapter. It is pre-eminently a woman's book: clever, shrewd, impulsive, wrong in judgment, but true in its inten-



tions:—not at all such a book as a politician would take up seriously, nor such as the ordinary student of history would like—except for its dates; but just such as anyone who cares to know what a refined and warm-hearted woman who had anything to say about the great war would say, would be glad to take up. The echoes, of course, are after the event, and the book was obviously written when the tragedy was quite played out; but this is cleverly disguised by the form in which the whole is cast: which is that of a diary kept from day to day, and duly recorded. The writer loves the French a little, but the Prussians more,—while she hates the ex-Emperor very much. On this last point, as on some others, her feelings rule her judgment. Nevertheless, her book is very pleasant reading, and will help to beguile a few hours of leisure.

### Cleanings.

A Massachusetts judge has decided that a husband may open a wife's letters, on the ground so often and so tersely stated "that the husband and wife are one, and the husband is that one!"

"I am afraid," said a lady to her husband, "that I am going to have a stiff neck." "Not at all improbable, my dear," replied her spouse; "I have seen strong symptoms of it ever since we were married."

"Caroline," said a Sunday-school teacher to one of her pupils, "what do you think you would have been without your good father and mother?" "I suppose, mum," said Caroline—"I suppose as I should have been a orphan."

At a recent dinner in Harley-street (by no means one of the most fashionable streets in London) the flowers and the dessert cost 200s., the peaches alone being twelve guineas a dozen.

A Chicago congregation pricked up its ears when the minister said "I have land to sell," but dropped off to sleep again when he added, "the beautiful land on high."

TIT FOR TAT.—A clergyman and one of his elderly parishioners were walking home from church one frosty day lately, when the old gentleman slipped and fell flat on his back. The minister, looking at him a moment and being assured that he was not much hurt, said to him, "Friend, sinners stand on slippery places." The old gentleman looked up, as if to assure himself of the fact, and said, "I see they do; but I can't."

A COURTEOUS WILL.—The following is said to be a copy of a will left by a Capuchin monk, who was well known for his deeds of charity in the Faubourg St. Jacques, Paris:—"I bequeath: First, to the Abbé Michaud, my breviary, because he does not know his own; secondly, to M. Jules Favre, my frock, to hide his shame; thirdly, to M. Gambetta, my cord, which will prove useful one day round his neck; fourthly, to M. Thiers, his own work, that he may read it over again; and fifthly, to France, my wallet, because she may shortly have occasion for one to collect alms." The foregoing composed the entire worldly possessions of the deceased.

UTILITY OF THE SUNFLOWER.—Attention is being directed, says *Public Opinion*, to the sanitary advantages of the cultivation of the sunflower in malarious districts. Many facts have been adduced to show that the sunflower has the property of purifying air laden with marsh miasm, absorbing a great quantity of moist and noxious gases, and exhaling an ozonised oxygen. Moreover, the French Sanitary Commission has lately pointed out that the sunflower is a most useful plant; it yields about forty per cent, of good oil, the leaves furnish an excellent fodder, and the stem, being rich in saltpetre and potash, makes good fuel.

AN ADVERTISING TRAP.—The following advertisement frequently appears in the daily papers:—"To Either Sex.—A speedy, safe, and pleasant way of realising a few shillings daily; not interfering in any way with present occupation. Sample and particulars, nine stamps. Not approved of, the money immediately returned." The meaning of which is (says the London correspondent of a country paper) that a small pencil-case is forwarded, which the person "of either sex" is to take about and sell among acquaintances for one-and-sixpence; or, perhaps, an imitation garnet brooch is sent, or some flashy shirt-studs. This sort of thing must pay, for it is going on every day; but ladies must be on their guard in future.

AN EXTINCT VOLCANO.—At a place between Mount Singaland and Mexapi, belonging to the Dutch in their extensive East Indian possessions, is an open crater of an extinct volcano, presumed to be the largest open dry hole down into the crust of the earth ever explored. The perpendicular wall on one side is 3,000 feet. There are two craters, one larger than the other, communicating. They appeared to have been formed at different periods. Across the mouth of that enormous yawning gulf is six miles, with a depth of two thousand feet on the lowest side of the brim. For ages there has been neither smoke nor fire exhibited. But hot springs at various points show very conclusively there is a smouldering furnace below, liable at any moment to quicken into activity.

A CANNY SUPERVISOR.—The *Edinburgh Courier* states that on Monday last a gentleman connected with one of the celebrated Lochlomond hotels came south to Bowling for the purpose of obtaining a special licence for selling spirits at Carman fair, which took place on Wednesday. As is usual with the natives on the Lochlomond side, the gentleman

referred to wore a handsome Highland bonnet adorned with a silver brooch bearing the royal arms of Scotland—a lion rampant. On presenting himself to the supervisor, who has only of late come to the district, he was politely informed that he had given himself much unnecessary trouble, as no special licence was required for trading in exciseable liquors at fairs. With a keen eye to business, however, the supervisor kindly inquired if the applicant had a licence for bearing arms in his Highland bonnet, remarking also that that matter also belonged to his department. On being assured by the Highlander that he was not aware that a licence was required for the ornament in his bonnet, the supervisor assured him that such was the case, and in the most friendly manner ventured to suggest that the licence, which cost 1s. 1s., should be taken out there and then, in order to prevent a prosecution for the penalty of 20s., which he would in that case waive. No other course being open, the unfortunate Highlander paid his guinea and received the necessary licence for enabling him to use armorial bearings for the rest of the year.—*Pall Mall Gazette*.

CONSEQUENTIAL DAMAGES.—The following clever skit recently appeared in the *Philadelphia Age*, an American paper:—

Dear Bull,—Some time ago your wagon ran into my buggy, at the turnpike gate, and broke one shaft and knocked four spokes out of the left wheel. What are you going to do about it?—Truly yours, JONATHAN SMITH.

Dear Smith,—I don't see that I ought to pay the damage done by the wagon. In fact, I had lent it to a relation of yours. But as you say I am responsible, I agree to leave it to Hans Breitman, who keeps the toll-gate, to say whether I ought to pay the damage.—Truly yours, JOHN BULL.

Dear Bull,—I agree to leave it to Breitman.—Truly yours, JONATHAN SMITH.

Dear Smith,—I went to Breitman's this morning, and he showed me the bill sent in by Mr. Shad, your attorney. He says that by the injury to your buggy you were stopped from going to town, where you might have made five hundred thousand dollars by a speculation in mess pork. He has put in a bill for \$500,000 dol. 50c. I would not object to the seven dollars and fifty cents for repairs to the buggy, but the rest of the claim is ridiculous.—Yours, JOHN BULL.

Dear Sir,—I don't make any difference about the amount of my bill. We have left it to Breitman to say what's right.—Yours, JONATHAN SMITH.

Dear Sir,—I will not leave any such claim to Breitman. He cannot understand it; indeed, he hardly understands English, and might give a smashing award against me on your ridiculous claim.—Yours truly, JOHN BULL.

Dear Bull,—Don't let us quarrel about it. My attorney's claim does seem to be ridiculous. All my friends tell me so. Let us both say to Breitman that it is ridiculous, and then leave the matter to him.—Yours truly, JONATHAN SMITH.

Dear Sir,—Since you admit it is ridiculous, you had better withdraw it. I will pay anything that Breitman says for repairing the buggy, but will not put it in any fellow's power to bankrupt me.—Yours, &c., JOHN BULL.

Sir,—If we were to withdraw my claim, people would laugh at me. I stick to it if it is ridiculous. D—n the buggy; I will lose the money on it.—Not at all yours, JONATHAN SMITH.

NOTICE.—The clergy and gentry are respectfully informed that Messrs. Dollond have removed from 59, St. Paul's Churchyard, to No. 1, Ludgate-hill, where Spectacles and Eyeglasses may be had to suit every peculiarity of sight.—Trial glasses sent to any part of the kingdom, carriage free. No Travellers employed. Established 1750.

### Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

#### BIRTHS.

CARR.—June 11, at 265, Strand, the wife of Mr. M. A. Carr, of a daughter.

KNIGHT.—June 11, at Elm View House, Bristol, the wife of the Rev. T. B. Knight, of a daughter.

#### MARRIAGES.

NICHOLSON—GOLDTHORP.—May 29, at Providence-place Chapel, Cleckheaton, by Professor Scott, of Lancashire College, the Rev. Thomas Nicholson, Independent minister, Cleckheaton, to Sarah Ellen, only daughter of the late Robert Goldthorp, of West House, Cleckheaton.

CARTER—JOSLIN.—June 4, at the Congregational chapel, Upminster, by the Rev. John Davies, of Birmingham, the Rev. Alfred Morgan Carter, younger son of James Carter, Esq., of Upper Homerton, to Ellen, second daughter of Henry Joslin, Esq., of Hoppen Hall, Upminster.

HUGHES—WATTS.—June 4, at Jewin-crescent Welsh Chapel, London, by the Rev. D. C. Davies, M.A., assisted by the Rev. John Mills, F.R.G.S., Hugh Lloyd Hughes of London, to Margaret (Megan) Watts, of Dowlais, Glamorganshire.

THOMAS—NEWALL.—June 5, at Highbury Chapel, Bristol, by the Rev. David Thomas, B.A., father of the bridegroom, Leonard Thomas, Esq., of Coaley Mills, Dursley, to Ella, eldest daughter of G. H. Newall, Esq., of St. Roque, Clifton.

HOCART—DOUTHON.—June 11, at Brighton Independent Church, by the Rev. J. Baldwin Brown, the Rev. James Hocart, Pay de Dôme, France, to Mary Mathieson, daughter of the late John Douthon, Esq., Mortlake.

#### DEATHS.

COOMBS.—June 6, at Northcourt, Torquay, the Rev. John Addison Coombs, aged 78. Friends will please accept this intimation.

HILL.—June 7, at Heath House, Stapleton, Gloucestershire, M. D. Hill, Q.C., M.P. for Hull in the first Reformed Parliament, late Recorder of Birmingham, and Commissioner in Bankruptcy for the Bristol District, aged 79.

ELLIS.—June 9, at Ross-hill, Hoddeston, Herts, after a few days' illness, the Rev. William Ellis, formerly Missionary in the South Sea Islands, and recently in Madagascar, aged 77.

COULSON.—June 10, at 97, Mildmay-road, N., Sidney Joseph, third son of Alfred Harvest and Mary Eliza Coulson, aged 20 years.

KNIGHT.—June 11, at Elm View House, Bristol, Emma Colson, the beloved wife of the Rev. T. B. Knight, aged 39 years.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

GOOD VALUE FOR MONEY is desired by all, but with articles that cannot be judged of by appearance, careful purchasers rely on the high standing of those with whom they deal. For thirty years, Horniman's Pure Teas in packets have given general satisfaction, being exceedingly strong, of uniform good quality, and truly cheap. (2,538 Agents are appointed.)

### BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, June 5.

#### ISSUE DEPARTMENT.

Notes issued .... £36,606,835	Government Debt. £11,015,100
	Other Securities .. 3,984,900
	Gold Coin & Bullion 21,606,835
	Silver Bullion ....

£36,606,835

£36,606,835

#### BANKING DEPARTMENT.

Proprietor's Capital £14,553,000	Government Securities, (inc. dead weight annuity) £13,315,702
Reserve .. 3,151,875	Other Securities .. 21,587,421
Public Deposits .. 11,095,328	Notes .. 11,262,890
Other Deposits .. 17,705,879	Gold & Silver Coin 713,078
Seven Day and other Bills .... 373,009	

£46,879,091

£46,879,091

June 6, 1872.

GEO. FORBES, Chief Cashier.

HOLLOWAY'S PILLS.—NO DISTURB.—Public opinion speaks in no feeble or uncertain voice concerning the merits of these pills for purifying the blood, regulating the action of different organs, and strengthening the human body generally. Holloway's Pills have gained a reputation for curing disorders of the stomach, diseases of the kidneys, and affections of the brain and nerves, previously unexampled in the history of medicine. An important matter regarding these pills is, that the invalid by reading the accompanying "directions for use" can determine the proper dose, decide upon the right diet, and other necessary matters which will render him proficient in successfully treating any disorder or disease by which he may be threatened or already assailed.

### Markets.

CORN EXCHANGE, MARK LANE, Monday, June 10. We have moderate arrivals of English and foreign wheat. The small supply of English wheat enabled factors to establish an advance of 1s. per qr. for the best samples; but the demand was not active at the improvement. In foreign wheat a moderate extent of business was done at the same advance. Flour was held with firmness. The millers advanced the nominal top price to 54s. per sack. Peas, beans, and Indian corn were unaltered in value. Barley met a moderate sale at late rates. Oats of fine qualities were fully as dear as Swedish oats were the turn lower, owing to their poor condition. Cargoes on the coast are unaltered in value since last week. Arrivals are small.

BREAD, Monday, June 10.—The prices in the Metro polis are, for Wheat Bread, per 4lbs. loaf, 7d. to 8d. Household Bread, 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday June 10.—The total imports of foreign stock into London last week amounted to 10,680 head. In the corresponding week in 1871 we received 15,348; in 1870, 7,344; in 1869 14,460; and in 1868, 7,600 head. The cattle trade has been pervaded with a firm tone to-day. As regards beasts the supply of foreign has been less extensive, and with a fair inquiry full prices have been realised. From our own grazing districts a moderate supply has come to hand, and the quality has been good. For all kinds the trade has been firm, and prices have been well supported. The best Scots and crosses have occasionally made 6s., but 5s. 10d. per 8lbs. has been the general top quotation. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,500 Scots and crosses; from other parts of England about 200 various breeds; and from Scotland 115 Scots and crosses. With sheep the market was scantily supplied. For all descriptions the demand was steady, and an advance of 2d. per 8lbs. was established in prices. The best Downs and half-breeds have changed hands at 6s. 2d. per 8lbs. Lambs have changed hands steadily at full quotations. Calves have been steady in value, with a moderate demand. Pigs were unaltered in value.

Per 8lbs., to sink the offal.

Inf. coarse beasts 3 0 to 3 8	Prime Southdown 6 0 to 6 2
Second quality 4 0 to 4 8	Lge coarse calves 4 4 to 5 0
Prime quality 5 0 to 5 6	Prime small 5 4 to 6 0
Prime large oxen 5 0 to 5 6	Large hogs 3 8 to 4 4
Prime Scots 5 8 to 6 0	Neat sm. porkers 4 6 to 5 0
Coarse inf. sheep 4 0 to 4 8	Lamb 8 0 to 9 0
Second quality 4 10 to 5 2	
Pr. coarse woolled 5 6 to 5 10	

METROPOLITAN MEAT MARKET, Monday, June 10.—There is a moderate supply on offer. The trade is steady, at our quotations.

Per 8lbs. by the carcass.

Inferior beef 3 8 to 4 0	Middling do. 4 8 to 5 4
Middling do. 4 2 to 4 6	Prime do. 5 8 to 6 0
Prime large do. 4 10 to 5 2	Large pork 3 8 to 4 8
Prime small do. 5 4 to 5 6	Small do. 4 10 to 5 4
Veal 5 0 to 5 6	Lamb 7 0 to 8 0
Inferior Mutton 4 0 to 4 4	

COVENT GARDEN MARKET, Friday, June 7.—We have very little to add to last week's report, supplies being quite equal to current demand. Importations are, however, somewhat on the increase, comprising cherries, figs, apricots, melons, apricots, asparagus, French beans, artichokes, &c.



**PROVISIONS, Monday, June 10.**—The arrivals last week from Ireland were 322 firkins butter and 3,115 bales bacon, and from foreign ports 23,142 packages butter, 1,925 bales bacon. In Irish butter the sale is very limited. Higher prices are asked for third and fourth Corks in consequence of the advance in the Irish markets. Foreign met a steady sale. Dutch early in the week declined, but at the close rallied to 98s. to 100s. The bacon market ruled slow. No change in value of best Waterford; but other descriptions declined 2s. to 2s. per cwt.

**HOPS.—Borough, Monday, June 10.**—A good business continues to be transacted in English hops, and prices are extremely firm. The choicest sorts of both new and yearlings are nearly exhausted, and buyers satisfy their wants with colour hops of good quality. The Bavarian and other foreign markets are in a similar position to our own, the fine sorts having been cleared off, and the remainder selling at firm rates. The reports from the plantations are unfavourable, large quantities of rain have fallen during the past week and inundated many low-lying districts. The bine is very uneven, and "dry" is slightly increasing both here and in Belgium. In Bavaria and Bohemia the bine is very backward. Mid and East Kent, 10l. 10s. to 12l. 12s.; to 17l.; Weald, 8l. 10s. to 9l. 9s.; Sussex, 7l. 15s. to 8l. 8s.; to 9l. 9s.; Farnham and country, 11l. 11s. to 13l. 13s.; Yearlings—Mid and East Kent, 8l. 4s. to 6l. 10s.; Weald of Kent, 3l. 4s. to 5l. 15s.; Sussex, 3l. 5s. to 3l. 15s.; to 5l. 12s.; Farnham and country, 8l. to 7l.; Olds, 1l. 5s. to 1l. 10s. to 2l.

**POTATOES.—BOROUGH AND SPITALFIELDS, Monday, June 10.**—Moderate supplies of potatoes are on sale. The trade is very slow at our quotations. The import into London last week consisted of 233 tons, 1,010 casks Dunkirk, 2,908 boxes Lisbon, 1,840 bags Antwerp, 486 casks Malta, and 57 tons Havre. Regents, 140s. to 160s. per ton; Flukes, 175s. to 195s.; Rocks, 120s. to 145s.; Victorias, 170s. to 200s. per ton.

**SEED, Monday, June 10.**—Scarcely any English clover seed appears, and there is a very limited quantity of American seed offered, for which there are buyers at quite as high rates. No other sorts of foreign are left on hand. Few samples of last year's trefoil can be found now, for which there has been some inquiry. The best samples of old are held rather higher, and as the plant is supposed to have been injured by the recent frosts this article is attracting some attention, and good qualities would find buyers at moderate prices. Both white and brown mustard are held for more money. Fine country seed was quite as dear. Large hempseed brought full prices, with more buyers of this sort. Tares met a slow demand at no quotable change in the value of any sort.

**WOOL, Monday, June 10.**—The wool market has been quiet in tone; even the best parcels have been dealt in slowly, whilst the value of inferior sorts has tended in favour of buyers.

**OIL, Monday, June 10.**—Lined oil is firm, at late rates. Rape is steady. For other oils there is a moderate enquiry, on former terms.

**TALLOW, Monday, June 10.**—The market is firm. Y.C. on the spot, 55s. 6d. per cwt. Town tallow, 42s. 6d. net cash.

**COAL, Monday, June 10.**—An advance on last day's rates. Hutton's Walstead, 22s.; Hawthorn, 21; Turnhall, 21s. 3d.; East Hartlepool, 22s. 9d.; Kelloe, 22s.; Tees, 22s. 9d.; East Wylam, 20s. 3d.—Ships fresh arrived 16, ships at sea 10.

### Advertisements.

**GREAT REDUCTION IN PRICE.**  
**GROVER AND BAKER'S**

**DOUBLE-LOCK AND ELASTIC FITTCH**  
**SEWING MACHINES.**

**THE BEST.**  
Are now also

**THE CHEAPEST.**  
**THE NEW HAND MACHINES**

Are superior to all others.  
**GROVER AND BAKER,**

150, REGENT ST., LONDON, W.; 59, BOLD ST., LIVERPOOL; and 101, SAUGHILL ST., GLASGOW.

Illustrated Prospectus and Samples of Work sent post free

**A GENTLEMAN** in his thirty-fourth year is seeking an APPOINTMENT. Moderate salary required. He has had the entire management of an office for the last fourteen years, has been a member of a Nonconformist church for over sixteen years, is a good Accountant and Correspondent. Undeniable references, &c. Apply, by letter, to "Confidential," 11, Magdalen-villa, Manchester, New-road, S.E.

**TO DRAPERS' ASSISTANTS.**—Wanted, a Steady, Active Young Man as JUNIOR ASSISTANT to the General Drapery. Willing to make himself useful.—Apply to S. H. Slade, Clarence-street, Kingston-on-Thames.

**SURREY CONGREGATIONAL UNION.**

At the SUMMER MEETING, held in CROYDON on June 8, 1872, it was resolved:—"That this Union expresses its concurrence in the principles enunciated by the recent Nonconformist Conference at Manchester in regard to National Education, viz.:—That the payment of public money to Denominational Schools is incompatible with religious equality, and prevents the existence of a really National system; and that the State should make provision for secular instruction only, and leave religious education to be imparted by means of voluntary effort. That the Union trusts that Nonconformists will everywhere firmly act upon these principles at future Parliamentary elections, as the only effectual mode of securing their adoption by the Legislature."

TRAVERS BUXTON, President.

**CHLORALUM.** An odourless, non-poisonous disinfectant. The saline antiseptic. Harmless as common salt.

15, Pembroke-road, Dublin.

11th September, 1871.

Sir,—I beg to state that the chloralum powder and solution have been largely employed in this city, and with the most complete success.

The bed of the River Liffey, which emitted a very offensive odour during the recent warm weather, was most satisfactorily disinfected by chloralum powder at the rate of only one pound per 25 square feet.

I have found it most efficacious as a purifier of stables, and I use it constantly in my own house. Altogether, I may say of chloralum that it is a very valuable sanitary agent, and one which is certain to come into general use.

I remain, your obedient servant,

CHAS. A. CAMERON, M.D.  
Professor of Hygiene, Royal College of Surgeons,  
and Analyst of the City of Dublin.

**CHLORALUM IS DISINFECTANT.**

**CHLORALUM IS A SALINE ANTISEPTIC.**

**CHLORALUM IS ASTRINGENT.**

**CHLORALUM** is sold in quarts, 2s.; pints, 1s.; half-pints, 6d. By the gallon, 5s. In large quantities by special contract at greatly-reduced prices.

**CHLORALUM FOR CHOLERA.**

**CHLORALUM FOR SICK ROOMS.**

**CHLORALUM POWDER.**

**CHLORALUM POWDER IS HARMLESS.**

**CHLORALUM POWDER.**—The best stable disinfectant

Chloralum Powder will be found invaluable in—  
Hospitals  
Close and Ill-Ventilated  
Alleys and Roads  
Aparments  
Sewers and Gulliesholes  
Earth Closets  
In the Dairy and all kinds of  
Dustbins  
Provision Stores  
Wine and Beer Cellars  
In the Kennel, and in Poultry-  
Stables  
houses

Chloralum Powder is not caustic or hurtful in any way, and although it absorbs moisture, it does not deteriorate by keeping.

Casks, 1 cwt., for 15s., and in 6d. and 1s. packets.

**CHLORALUM WOOL.**

**CHLORALUM WOOL IN SURGERY.**

**CHLORALUM WOOL IN HOSPITALS.**

**CHLORALUM WOOL.**—The New Styptic and Antiseptic Surgical Dressing. In pound and half-pound packages, at 6s. per lb.

**CHLORALUM WADDING.—CHLORALUM WADDING.** in sheets, price 2s. 6d.

Chloralum Wadding is used extensively as a disinfectant in coffins. A dead body, when covered with Chloralum Wool, cannot convey infection.

**CHLORALUM IS SOLD BY ALL CHYMISTS.**

**CHLORALUM CO.**—1 and 2, Great Winchester-street, buildings, E.C.

### MILL HILL SCHOOL.

**NEW FOUNDATION DAY, THIS DAY, WEDNESDAY, JUNE 12, 1872.**

The Right Hon. EARL RUSSELL, K.G., has kindly consented to preside, and the Rev. ROBERT HALLEY, D.D., to act as Vice-President.

#### PROGRAMME OF PROCEEDINGS.

One o'clock.—Distribution of Prizes and Certificates of Scholarships in the Chapel by the Head Master, R. F. WYNDHAM, Esq., D.Lit., M.A.

Half-past Two.—Luncheon in the Dining Hall. Application for Tickets for Luncheon to be addressed to the Secretary, Mill Hill School, Middlesex, N.W.

Gentlemen, 7s. 6d.; Ladies 5s. The "Mill Hill School Cricket Club" will play a Match with the "Old Boys" from Ten a.m. till Noon, continuing at Four p.m.

Omnibuses will meet all trains arriving at and departing from the Great Northern Station, Mill Hill, between noon and 10 p.m.

ROBERT H. MARTEN, B.A., Secretary.

**WESTWOOD PARK HOUSE**  
**COLLEGE FOR YOUNG GENTLEMEN,**  
**FOREST-HILL, SYDENHAM.**

PRINCIPAL—

The Rev. H. J. CHANCELLOR.

The Course of Instruction includes, besides the usual English Studies, Algebra and Geometry; Book-keeping; Natural Science; Elocution, English Composition and Literature; the Latin, Greek, and French and German Languages.

Pupils are prepared for the Oxford or Cambridge Local Examinations.

The Year is divided into three Sessions.

#### MASTERS.

Music, Instrumental, and Vocal—JOHN BLOCKLEY, Esq., jun. Drawing, Modelling, and Perspective—R. W. BUSS, Esq. French and Mathematics—M. MANDROU, Esq., M.A., Paris Academy.

German—HERR OTTO GERNER.

Natural Science—THOS. JONES, Esq., F.G.S., F.R.A.S.

**VICTORIA VILLA, FINCHLEY, N.**

**ESTABLISHMENT FOR YOUNG LADIES.** Conducted Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

**EVANGELISATION SOCIETY,**  
18, BUCKINGHAM-STREET, STRAND, W.C.

This Society has been established for several years for the purpose of co-operating with ministers and others in promoting Evangelistic work throughout the country. All expenses are paid when necessary. The meetings to be held on neutral ground when possible. Evangelists of all ranks in life go out for this Society. As long a notice as possible is requested. Apply to the Honorary Secretary, 18, Buckingham-street, Strand, W.C.

### BRISTOL BAPTIST COLLEGE.

The Office of CLASSICAL and MATHEMATICAL TUTOR in the Bristol Baptist College will become VACANT at the close of the present session.

Gentlemen who are desirous of undertaking the Office are requested to make application, before the 22nd June, to the President, Rev. F. W. Gatch, I.L.D., or to the Secretary, Rev. R. P. Macmaster, from whom more detailed information may be obtained.

### FERN HOUSE, BRENTWOOD, ESSEX.

The Misses MABBS RECEIVE TEN YOUNG LADIES to Board and Educate, endeavouring to combine family training and home comforts with a superior education and the discipline of school.

The year is divided into three terms.

**ASYLUM for FATHERLESS CHILDREN.** Reedham, near Croydon.—The PUBLIC EXAMINATION of the CHILDREN will be held at the Institution, on TUESDAY, the 18th of JUNE, 1872.

The Hon. and Rev. G. WINGFIELD BOURKE, Rector of the parish, will preside.

Admission by Tickets, which may be had at the Office, 93, Cheapside: Entrance, 40, King-street.

T. W. AVELING, Hon. Sec.

### PUBLIC ELEMENTARY EDUCATION AND RELIGION.

The following Resolution was passed at the Annual Meeting of the Huntingdonshire Association of Independent and Baptist Churches, on the 5th inst.:—

"That the practice of subsidising religious denominations in the matter of public education, thereby facilitating and extending the establishment of sectarian schools—a practice which has, unhappily, been sanctioned by the present Government—is deserving of emphatic condemnation, as being unjust in principle, unfair in its working, and productive of the most mischievous results."

### NEW COLLEGE, LONDON.

The TWENTY-SECOND ANNUAL GENERAL MEETING will be held at the COLLEGE, Finchley New-road, on FRIDAY EVENING, June 21st. The Chair will be taken at Six o'clock by the Rev. THOMAS BINNEY, Chairman of the Council. One of the Senior Students will read an Essay on "John Knox." Several Ministers and other gentlemen have promised to take part in the proceedings. Special interest attaches to this Meeting on account of the approaching retirement, after long service, of two of the Professors. The Council hope, therefore, to see a large attendance as possible of the supporters of the Institution.

W. FARNER, LL.B., Secretary.

N.B.—The College is easily accessible by the Metropolitan and St. John's-wood Railway (Swiss Cottage Station), the North London and Hampstead Junction (Finchley-road Station), and the Midland (Finchley-road Station).

### NEW COLLEGE, LONDON.

CANDIDATES desiring admission, as Students for the Ministry, at the commencement of the Session in September, are reminded that applications and testimonials will be received until the end of July. If possible, however, they should be sent in at once.

All necessary information may be obtained from the undersigned, at the College, Finchley New-road, Hampstead, N.W.

W. FARNER, LL.B., Secretary.

36, HILLDROP-ROAD, LONDON, N.

**LADIES' SCHOOL,** conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

The Year is divided into Three Terms.

**STROUD LADIES' COLLEGE, BECHES' GREEN, STROUD, GLOUCESTERSHIRE.**

Principals—The Misses HOWARD.

HALF-TERM will BEGIN MONDAY, June 17th.

**HEATHFIELD, STONYGATE, LEICESTER.**

EDUCATION for YOUNG LADIES, Conducted by the Misses MIAL.

French, Italian, Latin, and German, Music, Singing, and Drawing, Dancing and Calisthenics, taught exclusively by the Masters assigned to them.

The English studies are under the immediate direction of the Misses Mial and competent Governesses.

The house is large and airy, situated in a high and healthy locality, surrounded by a good garden.

Terms, with references, forwarded on application.

**HIGHBURY HOUSE SCHOOL**  
**ST. LEONARD'S-ON-SEA.**

Upper, Middle, and Preparatory Departments. Classics, Mathematics, Modern Languages, and thorough English.

Kinder-Garten and Pestalozzian Classes for Little Boys.

The comfort and health of delicate boys especially studied.

A liberal table and watchful care.

Head Master—Rev. W. WOODING, B.A.

For Prospectus apply to Mrs. Duff, Highbury House, St. Leonard's.

**HOPE OF PRAYER.**—Several Ministers, in different parts of the country, who are anxious to see an outpouring of the Holy Ghost on the Church of Christ and on the whole country, have decided to set apart, for the next three months, JUNE, JULY, and AUGUST, AN HOUR every SATURDAY EVENING, from eight to nine o'clock, to pray for this gift of God. They warmly invite all Ministers and other Christian friends to join them in supplication at that hour.

**TO BOOKBUYERS.—GRAVE-MOUNDS**  
and THEIR CONTENTS: A Manual of Archaeology, as exemplified in the Burials of the Celtic, the Romano-British, and the Anglo-Saxon Periods. By L. JEWITT F.S.A. Nearly 500 engravings. Thick crown 8vo, cloth, gilt edges, published at 10s. 6d., only 4s. 6d.; postage 6d.

W. Glaisher, Bookseller, 265, High Holborn, London, having just purchased the entire remainder of the above book, offers it at the above low price. A catalogue of a very large collection of modern books, all quite new, in cloth, &c., at very low prices, sent on receipt of a penny stamp.



**LONDON.—SHIRLEY'S TEMPERANCE HOTEL,** 37, Queen's-square, Bloomsbury, W.C. Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

"As on all previous visits, I can testify that this is the most comfortable home I find when away from home."—W. B. HARVEY, Frome.

"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel *par excellence*."—J. K. KARCHER, Toronto, C.W.

**G. SULLY'S PRIVATE AND COMMERCIAL BOARDING HOUSE AND FAMILY HOTEL,** 23, Euston-road, KING'S CROSS (Corner of Belgrave-street), LONDON. Opposite the Midland and Great Northern, and close to the London and North-Western Termini; also the King's Cross Station of the Metropolitan Railway. Beds from 1s. 6d. Breakfast or Tea 1s. 3d. Attendance 9d. Trains and omnibuses to all parts of the City continually.

#### EXTRACT FROM VISITORS' BOOK.

"Every attention and very comfortable."  
"The House comfortable and all things done well."  
"Everything very satisfactory and charges moderate."  
"Very comfort and attention; very homely."  
"A first-class home at cheap rates."

**The Great Western Hotel**  
(SNOW-HILL STATION), BIRMINGHAM.

"One of the most elegant, comfortable, and economical hotels in the three kingdoms."—The Field, July 31, 1869.

"From experience gained by repeated visits, we are happy to be able to testify to the exceeding comfort of this hotel. We have much pleasure in recommending it."—The Engineer, Oct. 14, 1870.

"An establishment remarkable for its able management, reasonable charges, and general comfort."—Bell's Life, June 17, 1871.

**LAUSANNE, SWITZERLAND.**—Mrs. JAMES MORLEY RECEIVES a limited number of YOUNG LADIES to Board and Educate. Superior Continental education combined with the comforts and religious influences of an English home. Resident foreign governesses and first-class professors in attendance. French is the language of the house, and the medium of all instruction. Terms, £65 per annum. Reference is kindly permitted to Rev. T. Binney, Upper Clapton, London; Rev. R. Eden, English Chaplain, Lausanne; and to parents of pupils. For Prospectus apply to Principal, Haute Combe, Lausanne. Mrs. Morley will (n.v.) visit England in July.

**BEDFORDSHIRE MIDDLE-CLASS PUBLIC SCHOOL COMPANY (Limited).**

#### CHAIRMAN.

EARL COWPER, K.G., Lord-Lieutenant of the County.

#### VICE-CHAIRMAN.

MR. SAMUEL WHITBREAD, M.P.

#### HEAD-MASTER OF THE SCHOOL.

EDWARD ELLIS MORRIS, M.A., late Exhibitioner of Lincoln College, Oxford.

#### SECOND MASTER.

EDWARD TOMSON HARTLEY, B.A., late Scholar of Sidney Sussex College, Cambridge, 25th Wrangler, 1871.

The School was opened at Midsummer, 1869. The buildings are adapted to accommodate 300 boys as boarders. Its object is to give to the Middle-Classes an education based upon the Public School System. Its internal arrangements are framed as far as possible on the model of such schools as Marlborough, Haileybury, and Wellington Colleges. The whole domestic management is under one control; but for purposes of moral government and discipline the school is divided into houses or dormitories, each under the control of one master. The health of the boys is watched by a medical officer, who visits the school daily. The school playgrounds comprise sixteen acres, giving ample space for school games. It has also a five court, and covered tepid swimming bath, attended by a swimming master. All parts of the building are united by covered passages.

The instruction aims at giving in the lower school a sound English education, with French and arithmetic. In the Upper School to these subjects are added higher mathematics, German, Latin, and Natural Science. The study of Greek is voluntary. Book-keeping, Land surveying, and Agricultural Chemistry are also taught. The study of the Bible forms part of the education.

There is a chapel with Church of England Service on Sundays, but, if desired, boys are permitted to attend such Nonconformist chapel in Bedford as the parents may select.

For Prospectuses and further particulars apply to the Secretary, Mr. THOMAS W. TURNLEY, Bedford.

**BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY,**

32, NEW BRIDGE STREET, London, E.C.

Established 1847.

(Empowered by Special Act of Parliament.)

#### DIRECTORS.

DANIEL PRATT, Esq., Chairman.

JOHN RUNTZ, Esq., Vice-Chairman.

Benham, Augustus, Esq.

Bunnell, Peter, Esq.

Burton, John R., Esq.

Groser, William, Esq.

Howat, John B., Esq.

Wills, Fredk., jun., Esq.

SOLICITORS—Messrs. Watson and Sons.

PHYSICIAN—E. Headlam Greenhow, M.D., F.R.S.

SURGEON—John Mann, Esq.

ACTUARY AND ACCOUNTANT—Josiah Martin, Esq., F.I.A.

ANNUAL INCOME, £103,792.

ACCUMULATED PREMIUM FUND, £488,310.

Persons assuring this year will share in the next Triennial Bonus to be declared in 1873.

ALFRED LENCH SAUL, Secretary.

#### REPORT OF THE DIRECTORS

##### OF THE

#### EMPEROR LIFE ASSURANCE SOCIETY,

##### UNANIMOUSLY ADOPTED AT THE

#### ANNUAL GENERAL MEETING,

Held on the 5th June, 1872,

AT THE CITY TERMINUS HOTEL, CANNON STREET, LONDON.

The Directors, in presenting the Eighteenth Annual Report, have the pleasure to state that during the year they have received 563 new proposals for policies, amounting to £92,890 10s., and that 484 life policies have been issued, amounting to £74,376, increasing the total number of policies issued to 13,972 for £1,152,992.

Death claims, with bonus additions, endowments and annuities, less re-assurances, have been paid during the year amounting to £7,201, making the total payments to the representatives of the assured since the commencement of the society £62,725.

Though Life Assurance offices have been subjected during the year, from various circumstances, to severe tests, the usual number of lapsed policies and surrenders have decreased in this society.

The plan adopted by this society of paying claims within 14 days of proof of death to the representatives of the assured has been of special advantage to many of the families of the assured, and has resulted in several instances in additional proposals being obtained.

The Directors recommend a dividend of 5 per cent., and a bonus of £1 per cent. on the Share Capital, as heretofore.

The Directors, alive to the importance of facilitating plans to encourage provident habits, direct special attention to their various branches of assurance business, which comprise:—

Assurances for life with profits, that may be so applied as to render the policy payable during the lifetime of the assured without extra payment.

Assurances without profits, giving the privilege to all those assured under the age of 40, to receive the amount at death, or if living, at 80.

Assurances for 1 to 7 years, affording persons an opportunity of assuring for a temporary purpose, for premiums amounting in most cases to only half the usual whole life rates.

The half-credit plan, allowing those whose incomes are small, all the advantages of a life policy, on the payment of interest at the rate of 5 per cent. on the balance of half the premium unpaid, for a period of seven years.

The Joint Life Assurance, securing an amount in case of the death of a partner or a co-surety.

Endowments, providing sums for children on attaining the age of 14 to 21 years, or to adults on attaining the age of 50, 55, 60, or 65.

Annuities, forming a good investment for the aged, or persons of moderate incomes, can secure during life from 7½ to 15 per cent. per annum on each £100 invested.

The deposit plan, which supplies the place of a Savings Bank with Life Assurance at the same time, giving, for example, to a representative of a person aged 30, in case of death, £20 15s. for every £10 deposited, while it allows him to withdraw the amount previous to death, if required, with interest.

The Building Society tables, giving great facilities to borrowers in building societies, to secure their property to their wives or families, in case of death.

The plan for the assurance of second-class lives, affording to all persons, whatever may be their state of health, the opportunity of assuring who have hitherto been deprived of this privilege, as it gives to the lives thus assured, after a certain period, without extra premium, all the advantages of healthy lives assured at the usual rates.

Non-forfeitable policies by which the assurer, should he resolve to discontinue the policy, can receive a free policy, for the full value of the premiums paid.

During the year one of the Auditors, Mr. WOLFREY MIDDLEDITCH, who now resides in the country, has been obliged to retire from the post he has so ably filled from the commencement of the Society; and your Directors have also to lament the death of his esteemed colleague, Mr. WALTER E. WHITTINGHAM, who has been suddenly taken away, being respected and beloved by all who knew him.

The Directors who retire, and are eligible for re-election, are EBENEZER CLARKE, Esq., JOHN F. BONTOMS, Esq., C.C., and A. J. LARKING, Esq.

The Auditors who are eligible for re-election are GEORGE F. LARKING, Esq., and JAMES JONES, Esq.

#### LIFE ASSURANCE AND A SAVINGS BANK COMBINED.

The Emperor Life Assurance Society supplies the place of a Savings Bank by a Life Policy during the period of investment, in all cases where the age does not exceed thirty-two, or more than double the amount invested, or giving interest if withdrawn previously.

The following table will show the amount secured for each deposit in this department:—

Age.	For £1.	For £5.	For £10.	For £100.
15	£ s. d. 2 13 3	£ s. d. 13 6 3	£ s. d. 26 12 6	£ s. d. 266 5 0
20	2 9 2	12 5 10	24 11 8	245 16 8
25	2 5 4	11 6 8	22 13 4	226 13 4
30	2 1 6	10 7 6	20 15 0	207 10 0

Thus a person aged twenty may deposit £10 and secure a policy for £24 11s. 8d. payable at his death; or he may withdraw the £10, with interest, at any time, and surrender his policy; or he may borrow the £10, or any part of it, at the current rate of interest, and leave his policy as security, receiving it again when he returns the loan; or, in the event of death the policy would be paid, less the amount borrowed.

For other forms of Life or Fire Assurance, apply to EBENEZER CLARKE, jun., F.S.S., 52, Cannon-street, London.

## NATIONAL VIRGINIA SETTLEMENT ASSOCIATION.

The NATIONAL VIRGINIA SETTLEMENT ASSOCIATION has received a Charter from the State for the purpose of promoting the settlement of Northern, Western, and European Investors in the Old Dominion. Upwards of One Thousand of the Leading Planters have united in the support of the Association, and the following are extracts from

#### LEADING PRESS NOTICES:—

The RICHMOND DISPATCH says:—

"The report of the National Virginia Settlement Association is worthy of the serious consideration of the General Assembly. It presents facts and figures."

The RICHMOND WHIG says:—

"The Secretary, Mr. Francis J. Barnes, read a report signed by the President and himself, showing very satisfactory results already accomplished by the Association, and detailing plans for enlarging its usefulness."

The RICHMOND STATE JOURNAL says:—

"We call attention to the proceedings of the National Virginia Settlement Association, at their meeting held at Wylliesburg, on Saturday last, that our readers may see the importance of the work which this energetically-managed Association is forwarding. The greatest source of prosperity to the State now lies in the direction of her immigration. Her vast resources remain in abeyance until the proper conditions of this one are met and answered. We want not only agriculturists from abroad, and from the other States, but skilled mechanics and artisans, who shall come here with the proper capital to make our State one of the first in her manufacturing and mechanical industries. This class will not only add immeasurably to our prosperity in developing the resources of the State, but create centres of population for its, such as to give a home market for our farming products, which we could in no other way have. Let the Association push forward its work of immigration, and we shall soon see the evidences of a new life throbbing through all our material industries."

The ROANOKE VALLEY NEWS says:—

"The members of this Association are doing more than any other agency, public or private, to induce immigration to the State, and we are glad to see them pushing their work so energetically. There is much for them to do, and while others are getting ready they are at work."

The State of Virginia (described by George Washington as "The Garden of America") offers at the present time advantages which, taken for all in all, as regards climate, cheap farms, cheap labour, and business opportunities, are unsurpassed anywhere.

The Association, having ample capital and unusual facilities, undertakes the sale of lands, securing to purchasers the great advantage of a *guaranteed title*; invests money on mortgage and otherwise, for capitalists, charging only *one per cent.* commission thereon, such investments being *guaranteed*; and negotiates partnerships and other business arrangements on easy terms. Virginia is acknowledged to possess every resource necessary to a great and prosperous future except working capital; and the aim of the Association is to promote in all legitimate ways the application of money at those points and in such modes as will be most safe and profitable.

The operations of the Association are within a wide district, comprising several counties, in which are found attractions of—

**SOIL**, which is sandy loam; dark, gravelly, with slight mixture of loam; stiff clay soil, either red, black, or gray. Most of these have stiff red clay subsoil, and are admirably adapted to the growth of grain and grass. In some localities light sandy soil, not suited to grain and grass. Country just rolling enough for beauty and utility.

**CLIMATE** mild, and as healthy as any in the world. Water plentiful, pure, and soft. Winters short and mild. Oats seeded in February and March. Stock fed December, January, and February. Summers rendered pleasant by almost constant breezes, midway between the mountains and the seaboard.

**SOCIETY** as good as in any country, being kind and hospitable, especially to settlers from Great Britain.

**TIMBER** is plentiful, and of good quality. Oak, hickory, black walnut, ash, elm, white and yellow pine, sycamore, white wood, basswood, beech, &c.

An average value of these lands is from ten to fifteen dollars per acre. A good farm may, therefore, be bought for *one year's rent* of a similar holding on this side.

Enquiries relating to Virginia and the operations of the Association, addressed to J. J. ANDREW, 27, Finsbury-pavement, London, E.C., will have prompt attention.

The EUROPEAN SUPERINTENDENT, who has resided eighteen months in Virginia, is now in England, and will personally communicate information when desired. His mission is simply to state the actual facts, and to facilitate the movements of parties going out to judge of the country for themselves.

Letters to be addressed to him at the London Office.

Correspondents will please to enclose stamps for replies.



## BURN the "STAR" NIGHT LIGHTS.

**SAMUEL BROTHERS,**  
50, LUDGATE-HILL, LONDON, E.C.

THE considerable advance in price of Fabrics for the coming season has been anticipated by SAMUEL BROTHERS' extensive ready-money purchases in the great centres of manufacture; hence they have the satisfaction of announcing that there will be NO ADVANCE in the TARIFF which is here submitted to their Patrons.

### CLASSIFIED PRICE LIST.

SUMMER SUITS.				SUMMER COATS.			
Business, Morning, and Travelling.	Visiting, Frock, and Clerical.	Evening Dress.	CLASS.	Business, Morning, and Travelling.	Visiting, Frock, and Clerical.	Evening Dress.	
36s.	43s. 6d.	43s. 6d.	A	17s. 6d.	25s.	—	
42s.	49s.	49s.	B	21s.	28s.	28s.	
50s.	57s.	57s.	C	26s.	33s.	33s.	
56s.	63s.	64s.	D	33s.	42s.	45s.	
75s.	83s.	78s.	E	42s.	50s.	50s.	
81s.	91s.	86s.	F	45s.	55s.	60s.	
94s.	104s.	99s.	G	55s.	65s.	60s.	
102s.	112s.	107s.	H	60s.	70s.	65s.	
116s.	126s.	121s.	I	70s.	84s.	75s.	

All sizes of every class for immediate use, or to measure. Guide to self-measurement sent free. Patterns of every class sent free. All Cloths thoroughly shrunken. Perfect in style and fit. Unapproached in style.

**SAMUEL BROTHERS, 50, Ludgate-hill.**

**GENTLEMEN'S and YOUTHS' CLOTHING** are illustrated in all the fashionable styles in the BOOK OF FASHIONS. Post free for six stamps, deducted from a purchase. Patterns and guide to self-measurement sent free.

### CLASSIFIED PRICE LIST.

OVERCOATS.			CLASS.	TROUSERS.		BOYS' SUITS.
Driving, Walking, and Clerical.	Spring and Summer Materials.	'Under' for Travelling.		Tweeds, Doakins, and every new Texture.	Thin, Drills, Tweeds, Silks, and every Novelty.	
21s.	21s.	30s.	A	12s. 6d.	7s.	16s.
28s.	28s.	42s.	B	14s.	7s.	20s.
33s.	33s.	50s.	C	16s.	8s.	24s.
42s.	42s.	60s.	D	17s. 6d.	8s. 6d.	28s.
50s.	50s.	70s.	E	22s.	11s.	31s.
56s.	56s.	75s.	F	24s.	12s.	34s.
65s.	—	84s.	G	26s.	13s.	38s.
70s.	—	—	H	28s.	14s.	—
84s.	—	—	I	30s.	15s.	—

Illustrated in different styles. All sizes in stock or to order. Illustrated in the Book of Fashions. Unapproached in fit and quality. Fashionable and Novel Fabrics. Price is regulated according to height.

**GENTLEMEN'S and BOYS' CLOTHING** can be either purchased ready made or made to measure.

**SAMUEL BROTHERS, 50, LUDGATE-HILL, LONDON.**

**KAYE'S WORSDELL'S PILLS.**—The approach of spring indicates the necessity of medicine to purify the blood and strengthen the system against the effects of change of weather, and the advent of summer. KAYE'S WORSDELL'S PILLS being composed of vegetable matter, chiefly acting on the fluids, will be found the best Spring medicine that can be used. Sold by all Chemists and other Dealers in Patent Medicines, at 1s. 1½d., 2s. 9d., and 4s. 6d. per box.

**CORNS and BUNIONS.**—A gentleman, many years tormented with Corns, will be happy to afford others the information by which he obtained their complete removal in a short period, without pain or any inconvenience. Forward address, on a stamped envelope, to F. Kingston, Esq., Church-street, Ware, Herts.

### THE BLOOD PURIFIER.

**NO ONE SHOULD BE WITHOUT THE BLOOD PURIFIER.**—Old Dr. Jacob Townsend's Sarsaparilla is the great purifier of the blood, it effects the most salutary changes in disease; cures scrofula, scorbutic disorders, chronic sore eyes, rheumatism, piles, liver complaints, erysipelas, all blotches and eruptions of the skin, it removes every impurity of the blood, and all humours and morbid collections of the body, in short, it acts like a charm. In bottles, 2s. 6d., 4s. 6d., 7s. 6d., 11s. 6d. Pills and Ointment, each in boxes, 1s. 1½d., 2s. 9d., 4s. 6d., by post for 15, 36, and 60 stamps. Sold by all Druggists. Chief Depot, 131, Fleet-street, London. Get the red and blue wrapper with the old Dr.'s head in the centre.

**MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.**—26, Finsbury-place, Moorgate-street, E.C.

### PROTECTION FROM FIRE.

**BRYANT AND MAY'S PATENT SAFETY MATCHES LIGHT ONLY ON THE BOX.**

**BRYANT AND MAY'S TRADE MARK—AN ARK.**

**BRYANT AND MAY'S PATENT SAFETY MATCHES ARE NOT POISONOUS.**

**BRYANT AND MAY'S PATENT SAFETY MATCHES WITHOUT PHOSPHORUS.**

**BRYANT AND MAY'S PATENT SAFETY MATCHES LIGHT ONLY ON THE BOX.**

**BRYANT AND MAY'S PATENT SAFETY HOLDER**

For use wherever a Match is frequently required.

**BRYANT AND MAY.**

**HOT WATER APPARATUS** for SCHOOLS, Heating Coils for Halls, Schools, &c., Portable Gas Boilers and Tea Boilers (specially adapted for Tea Meetings, &c.).

G. SHREWSBURY, 59, Old Bailey, and Lower Norwood, S.E.

### REVOLVING STEEL SAFETY SHUTTERS (self-coiling), fire and thief-proof. Can be adapted to any window or other opening. Prospectuses free.

CLARK and CO., Sole Patentees, Rathbone-place, W.; Paris, Manchester, Liverpool, and Dublin.

### BOUDAULT'S PEPSINE POWDER,

taken by dyspeptics at each meal (bottles of one ounce).

**PRIZE OF THE FRENCH INSTITUTE, 1856.**

**SOLE MEDAL, PARIS EXHIBITION, 1867.**

**SILVER MEDAL, 1868.**

And supplied to the Principal Hospitals of Paris since 1854

### BOUDAULT'S PEPSINE WINE

(SHERRY), 4s. & 8s.

Delicious and agreeable to take, and superior to all others.

### BOUDAULT'S PEPSINE Lozenges, 4s. Pills, 4s.

A very convenient form for persons travelling.

**HOTTOT-BOUDAULT, 7, Avenue Victoria, Paris.**

**A. & M. ZIMMERMAN, 7, Pen Court, London, E.C.**

May be obtained through all Chemists.

**A REAL SEA BATH** in your own room, by dissolving TIDMAN'S SEA SALT in ordinary water. Five ounces should be used to each gallon. By taking a daily bath prepared with this Salt you enjoy the luxury and the benefits of a course of sea bathing, minus the inconvenience of absence from home, and are adopting the surest means of giving tone to your constitution. Sold in Bags and Boxes by all Chemists and Druggists. Beware of imitations.

**TIDMAN'S SEA SALT** invigorates the system, fortifies the constitution, braces the nerves, and prevents cold. A daily bath prepared with this salt is the surest way of eradicating rheumatism, neuralgia, sciatica, lumbago, gout, glandular swellings, weakness of the joints, &c. Sold in Bags and Boxes, by Chemists, Druggists, &c. Beware of imitations.

### CROSBY'S BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

#### SELECT TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles, at 1s. 9d., 4s. 6d., and 11s. each; and also by James M. Crosby Chemist, Scarborough.

\* Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

**HOOPING COUGH.**—ROCHE'S HERBAL EMBROCATION is recommended by many of the most eminent of the Faculty as the only known safe and perfect cure, without restriction of diet or use of medicine. Sold by most Chemists in bottles, at 4s. each. Wholesale Agent, Edwards, 38, Old Change, London.

**MINNESOTA.**—No finer field for Emigration now exists than the STATE of MINNESOTA, which offers strong inducements to the capitalist, and holds out sure rewards to the Farmer and Mechanic. Minnesota has millions of acres of fertile Lands, prairie and timbered, cheap Farms, with more or less improvements, Slate and Granite Quarries, abundant Water power, beautiful lakes and streams, a pure and invigorating climate, and easy communication with New York and other Atlantic Cities. It has a comprehensive public school system, just and equal laws, a rapidly extending network of railroads, and an intelligent and enterprising population.

For Map and Description of the Lands of the Northern Pacific Railroad in Minnesota, and practical information for the guidance of Emigrants, apply to GEORGE SHEPPARD, 34, New Bridge-street, Blackfriars, London.

### IRON CHURCHES, IRON BUILDINGS, AND GALVANISED CORRUGATED IRON ROOFING.

Every description of Iron Building, adapted to all climates. Improved construction. Thorough ventilation guaranteed. Manufactured by

**SAMUEL C. HEMMING and CO.**

(Established 1851),

25, MOORGATE STREET, CITY.

Numerous testimonials and designs may be seen at the Offices.

Iron Buildings lent on hire, or payment by instalments.

**OLD COINS for SALE.**—Gold, Silver, Copper, Saxon, English, Roman, Greek, &c. Lists free. J. VERITY, Earlsheaton, Dewsbury.

### LEA AND PERRINS' SAUCE.

THE "WORCESTERSHIRE,"

Pronounced by Connoisseurs, "The only Good Sauce,"

Improves the appetite, and aids digestion.

Unrivalled for piquancy and flavour.

### ASK FOR LEA AND PERRINS' SAUCE.

BEWARE OF IMITATIONS,

and see the Names of LEA & PERRINS on all bottles and labels.

Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

### A DELICATE AND CLEAR COMPLEXION,

with a Delightful and Lasting Fragrance, by using the celebrated

"UNITED SERVICE" SOAP TABLETS,

4d. and 6d. each. Manufactured by

J. C. and J. FIELD, UPPER MARSH, LAMBETH.

Order of your Chemist, Grocer, or Chandler.

Patronised by the CROWN PRINCESS of PRUSSIA, the SULTAN of TURKEY, and the NAWAB NAZIM of BENGAL.

### SEWING MACHINES,

From £2 2s. to £25.

The only

Establishment in London

where the

opportunity is afforded

of

inspecting and comparing

every

description of

SEWING MACHINES

before

purchasing.

SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

**SMITH & CO., 4, Charles-street, Soho, W.**

(Four doors from Oxford-street.)

**ROYAL POLYTECHNIC.**—Great Success of UNDISCOVERED (written by H. S. Leigh), with splendid optical, spectral, and water effects. Narrated by W. Ferrott. Music by Arthur Sullivan and E. Frewin. Scenery by Messrs. Gordon and Harford. Twice daily, at Four and Nine.

**ROYAL POLYTECHNIC.**—Professor GARDNER on ALE, BEER, and GIN, what they are and what they ought to be, with experiments and samples of adulterations. Curiosities of Optical Science, by Mr. King, with new mystical sketch and startling illusions.

**ROYAL POLYTECHNIC.**—MONT CENIS and its TUNNEL, with Vesuvius in Eruption, by Mr. King; Garto, the Demon of Music; and many other amusements. Admission to the whole, 1s.; reserved seats, 2s. 6d., 1s., and 6d. Open twice Daily, at Twelve and Seven.

### IRON CHURCHES, CHAPELS, SCHOOLHOUSES, &c.,

On a much improved system.

**FRANCIS MORTON AND CO.,**

(Limited),

LIVERPOOL.

The Architectural and Structural details under the special direction of the Company's Architect.

London Office—36, PARLIAMENT ST., S. W.



**NATIONAL INSTITUTION**  
for DISEASES of the SKIN.

Physician—Dr. BARR MEADOWS, 49, Dover-street, W.  
Patients attend at 227, Gray's-inn-road, King's-cross, on Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on Wednesdays and Fridays. Mornings at Ten; Evenings, Six till Nine.  
Free to the necessitous poor; payment required from other applicants.

THOMAS ROBINSON, Hon. Sec.

**RUPTURES.**

BY HER MAJESTY'S ROYAL LETTERS PATENT.

**WHITE'S MOCMAIN PATENT**  
**LEVER TRUSS,** requiring no steel spring round

the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette.*

Recommended by the following eminent Surgeons:—Sir William Ferguson, Bart., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blizard Curling, Esq., F.R.C.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

Mr. WHITE, 328, PICCADILLY, LONDON.  
Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d. Postage, free.  
Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d. Postage, free.  
Price of an Umbilical Truss, 42s. and 52s. Postage, free.  
Post Office Orders to be made payable to John White, Post Office, Piccadilly.

**NEW PATENT**

**ELASTIC STOCKINGS, KNEE-CAPS, &c.**  
—The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage, free.

John White, Manufacturer, 228, Piccadilly, London.

**PURE AERATED WATERS.**  
**ELLIS'S RUTHIN WATERS,**  
Soda, Potass, Seltzer, Lemonade,  
Lithia, and for GOUT, Lithia & Potass.

**CORKS BRANDED "R. ELLIS & SON, RUTHIN,"**  
and every label bears their trade mark. Sold everywhere, and Wholesale of R. Ellis & Son, Ruthin, North Wales. London Agents:—W. Best & Son, Henrietta-street, Cavendish-square.

**JOHN GOSNELL and CO.'s**  
"CHERRY TOOTH PASTE" greatly excels all other preparations for the Teeth.  
"AGUA AMARELLA" restores the Human Hair to its pristine hue, no matter at what age.  
"TOILET and NURSERY POWDER" beautifully perfumed and guaranteed pure.

**ASK for JOHN GOSNELL and CO.'s,**  
and see that you have none other than their genuine Articles.

Sold by all respectable  
CHEMISTS and PERFUMERS.

Wholesale, Angel-passage, 83, Upper Thames-street, London

**USE**

**GODDARD'S PLATE POWDER.**  
(NON-MERCURIAL)

For more than 20 years it has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for cleaning Plate.

Sold by Chemists and Ironmongers, &c., in Boxes, 1s., 2s. 6d., and 4s. 6d. each, and by the inventor, J. GODDARD, Chemist, Leicester.

**DINNEFORD'S**  
**FLUID MAGNESIA.**

The best remedy for  
**ACIDITY OF THE STOMACH,**  
**HEARTBURN, HEADACHE, GOUT, and INDIGESTION;** and the best mild aperient for delicate constitutions especially adapted for LADIES, CHILDREN, and INFANTS.

**DINNEFORD AND CO.,**

172, New Bond-street, London, and of all Chemists.

**KINAHAN'S LL WHISKY.**

This celebrated and most delicious old mellow spirit is the very DREAM of IRISH WHISKIES, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words—

**"KINAHAN'S LL"**

on Seal, Label, and Cork.

Wholesale Depot, 6A, Great Titchfield-street, Oxford-street, W.

**"PSALMS AND HYMNS."**

CONTAINING

**ONE THOUSAND HYMNS,**

For Private, Social, and Public Worship, carefully and recently selected.

*Upwards of Four Hundred and Twenty Pounds have been distributed this year by grants to Ministers' Widows.*

Applications to participate in the profits must be made to the Trustees before the 31st March. Address, the Rev. J. T. WIGNER, Tressilian-road, Lewisham High-road, S.E.

**SPECIAL NOTICE.**—The New Cloth Binding of all the Editions is strong and handsome, a great improvement and much admired. No advance in prices. Cheapest Edition, ONE SHILLING only.

"PSALMS and HYMNS" is now used by Churches in India, Australia, New Zealand, the United States, Canada, and the West Indies.

**OPINIONS OF THE PRESS.**

"The arrangement of the hymns is excellent, and the subjects are sufficiently varied to fit the volume in an eminent degree for public, social, and private worship."—*Eclectic Review.*

"We recommend the book on its intrinsic merits. We cannot avoid thinking that it is destined to take first rank among our churches."—*Primitive Church Magazine.*

"The arrangement is particularly excellent, and the range of topics extensive. . . . The Editors have laboriously collected the best materials for praise-worship which our language yet affords."—*Freeman.*

"We have been glad to receive from the publishers a copy of a New Edition of this, one of the best hymn-books with which we are acquainted. Devotional feeling and good taste have controlled the selection."—*Nonconformist.*

"The volume is every way worthy of the great community for whose service it has been specially prepared."—*British Standard.*

This Hymn-book may be had in seven different sizes and every variety of binding at very moderate prices. The Cheapest Edition may be had at ONE SHILLING. Undenominational title-pages if required.

Published for the Trustees by J. HADDON and Co., Bonverie-street, Fleet-street, London, E.C.

Specimen Copies will be forwarded on receipt of the amount in postage-stamps or P.O. order. Prospectuses, with full particulars, sent on application.

Budge-row Chambers, E.C.

JOHN TEMPLETON, Secretary.

**TO CAPITALISTS.**

Dividends 10 to 20 per Cent. on Outlay.

**SHARP'S INVESTMENT CIRCULAR.**

The June Number ready—12 pages, post free.

Contains Safe Investments in English and Foreign Railways, Debentures, Insurance, Gas, Telegraphs, Banks, Mines, Foreign Bonds, American and Colonial Stocks, &c.

**CAPITALISTS, SHAREHOLDERS, TRUSTEES**  
Will find the above Circular a safe, valuable, reliable Guide.

Messrs. SHARP and Co., Stock and Share Brokers,  
33, Poultry, London (Established 1832).  
Bankers: London and Westminster, Lothbury, E.C.

**CHARTA PERFECTA.**—This new and beautiful note-paper is the most perfect ever made.

"Is pleasant to the eye; delightful to write upon."—*Observer.*

"Never varies, is free from all impediments to rapid writing."—*Daily News.*

Specimen packets, containing six varieties, post free One Shilling.

JENNER and KNEWSTUB, to the Queen and Prince of Wales, Dressing-case Makers, Die Sinkers, Stationers, and Heraldic Engravers, 33, St. James's-street, and 66, Jermyn-street.

**HARMONIUMS, by GILBERT L. BAUER.**

Improved ENGLISH MANUFACTURE, suitable for

CHURCH and CHAPEL SERVICES,

Concert Rooms, Private Families, &amp;c., &amp;c. Price Lists on application at the Cumberland Works, 49, Tottenham-street, London, W.

**JOHN BENNETT'S WATCHES.** 65,

Cheapside:—John Bennett's Presentation Gold Watches, 20 to 40 guineas; John Bennett's ladies' gold keyless action watches, from 10 guineas; John Bennett's silver watches, with keyless action, from six guineas; John Bennett's gold, keyless, half-chronometers, from 30 to 40 guineas; John Bennett's fine silver half-chronometers, from 16 to 25 guineas. John Bennett's half-chronometers are compensated for variations of temperature, adjusted in position, and wind and set hands without keys. John Bennett's English hall clocks, chiming the quarters, from 30 guineas; John Bennett's richly-gilt drawing-room clocks, with classic designs; John Bennett's marble dining-room clocks, with antique bronzes; John Bennett's 18-carat Hall-marked chains and choice jewellery.—**JOHN BENNETT'S Clock and Watch Manufactory, 65 and 64, Cheapside.**

The Ladies are respectfully solicited to make a trial of the  
**GLENFIELD STARCH,**

which they will find to be far superior to any other Starch for dressing Laces, Linens, &c.

It is now used in all Laundries, from the cottage to the palace, and when once tried is found to be indispensable.

When you ask for Glenfield Starch, see that you get it, as inferior kinds are often substituted for the sake of extra profits.

**W. G. NIXEY'S Refined BLACK LEAD.**  
"CLEANLINESS."

The Proprietor begs to CAUTION the Public against being imposed upon by unprincipled tradesmen, who, with a view of deriving greater profit, are manufacturing and vending SPURIOUS IMITATIONS of the above article.

Ask for

W. G. NIXEY'S BLACK LEAD.

And see that you have it.—12, Soho-square, London, W.

**KAIN'S CHLOROFORMED. LAUGH-**

ING GAS EYE SNUFF cures deafness, noise in the head, stammering, fits, neuralgia, dimness of sight, tic-doloureux, headache, faceache, and toothache. A pleasant, agreeable, and pleasing sensation; it makes the afflicted laugh who never laughed before; and those who used to laugh still laugh the more. In boxes, post free, 16 stamps. Address, Kain's Patent Medical Snuff Mills, Smithfield Market, Birmingham.

**SPECIALITIES IN GLOVES.**

BRUSSELS KID (first choice only), one button, 2s. 6d.

Ditto ditto two buttons, 2s. 11d.

Paris Kid, best quality, one button, 3s. 9d.

Ditto ditto two buttons, 4s. 3d.

Kid Gloves, with 3 to 6 buttons, from 2s. 9d. per pair.

Gants de Suède (Swedish Gloves) two buttons only, 1s. 9d. per pair.

Extra long ditto, without buttons, 2s. 6d. per pair.

Russian Calf (double sewn), 2s. 11d. per pair.

Saxony Gauntlet Gloves, without buttons, 1s. 11d. per pair.

GENTLEMEN'S GLOVES—Brussels Kid, 3s. 6d.

Paris Kid, 4s. 6d.

Russian Calf, 2s. 9d.

The new Cape Driving Glove, 2s. 6d. per pair.

Sample pair of any description post free on receipt of stamps.

**DEBENHAM AND FREEBODY,**

WIGMORE STREET and WELBECK STREET,

LONDON, W.

**YORKSHIRE RELISH.**

The most DELICIOUS SAUCE in the WORLD to

CHOPS, STEAKS, FISH, &amp;c. Sold by all Grocers

and Oilmen, in Bottles, 6d., 1s., and 2s. each. Trade

mark—Willow-pattern plate.

**PROPRIETORS—**

GOODALL, BACKHOUSE, and CO., LEEDS.

**FINE FLAVOURED STRONG BEEF**

TEA at about 2½d. a pint.

ASK FOR LIEBIG COMPANY'S EXTRACT of

MEAT, requiring Baron Liebig, the Inventor's Signature, on

every jar, being the only guarantee of genuineness.

Excellent economical stock for soups, sauces, &amp;c.

**A FACT.—ALEX. ROSS'S HAIR-**

COLOUR WASH will in two days cause grey hair

or whiskers to become their original colour. This is

guaranteed by Alex. Ross. It is merely necessary to damp

the hair with it. Price 10s. 6d.; sent for stamps—24s.

High Holborn, London.

**SPANISH FLY is the acting ingredient in**

Alex. Ross's CANTHARIDES OIL. It is a

restorer of Hair and a producer of Whiskers. The effect is

speedy. It is patronised by Royalty. The price is 3s. 6d.;

sent for stamps.

**ALEX. ROSS'S HAIR CURLING FLUID**

—It curls immediately straight and ungovernable

Hair. It is of no consequence how straight or ungovernable

the hair is when it is used. Sold at 3s. 6d.; sent for 54

stamps.

**COALS.—LEA and CO'S PRICES.**

Hutton or Lambton Wall's-end, by screw steamers and

railway, 27s.; Hartlepool, 26s. best Wigan, 25s.; best Silk-

stone, 25s.; new Silkestone, 24s.; best Clay-cross, 24s.;

Clay Cross Seconds, 22; Primrose, 23s.; Derby Bright, 22s.;

Barnsley, 22s.; Kitchen, 21s.; Hartley, 21s.; Nuts, 20s.;

Hard Steam, 21s.; small, 14s. Coke, 18s. per 12 sacks. Net

cash. Delivered thoroughly screened. Depôts, Highbury

and Highgate, N.; Kingsland, E.; Beauvoir Wharf, King's-

land-road; Great Northern Railway Stations, King's-cross

and Holloway; and 4 and 5 Wharves, Regent's-park-basin.

No Agents.

**COALS.—GEORGE J. COCKERELL and**

COMPANY, Coal Merchants to the Queen and to

the Royal Family. Best Wallsend only, cash, 28s.; best

inland only, cash, 25s.—Central Office, 13, Cornhill; West

End Office, next Grosvenor Hotel, Piccadilly. G. J. C. and Co.

recommend purchases.

**COALS.—The East Hettons (no better burn-**

ing Coal in the world) and giving the greatest satis-

faction, 27s.; Durham Wallsend (frequently sold as best),

26s.; best Silkestones, 25s.; second, ditto, 24s.; Brights,

best, 22s.; seconds, ditto, 21s.; Kitchen, 20s.; coke, small.

Orders by post will have immediate attention.

James Dawbarn and Co., 50, Coal Department, King's-

cross, N.W.



## THE BAMPTON LECTURES FOR 1871.

**DISSENT** in its RELATION to the CHURCH of ENGLAND. By the Rev. G. H. CURTIS, M.A., Principal of Lichfield Theological College. 8vo, 14s. [This day.]

This day, in 18mo, cloth, price 1s.  
**A BIBLE READING** for SCHOOLS. The GREAT PROPHECY of ISRAEL'S RESTORATION. (Isaiah, chaps. 40-66.) Arranged and edited for young learners. By MATTHEW ARNOLD, D.C.L.

This day, in crown 8vo, price 8s. 6d.,  
**THE AUTHORSHIP** and HISTORICAL CHARACTER of the FOURTH GOSPEL, considered with reference to the contents of the Gospel itself. A Critical Essay. By the Rev. W. SANDAY, M.A., Fellow of Trinity College, Oxford.

MACMILLAN and CO., London.

### ELLIOT STOCK'S NEW PUBLICATIONS.

TO SUNDAY-SCHOOL TEACHERS AND ALL INTERESTED IN SUNDAY-SCHOOLS.

Now ready, price 3s. 6d. post free.

**THE LORD'S PRAYER:** a Series of Sermons preached at Newport, Monmouthshire. By Rev. J. W. LANCHE.

"A good specimen of earnest, racy teaching. Mr. Lanche thinks with great vigour, and speaks with a force and directness worthy of his theme. The nine brief sermons will certainly stimulate the piety and help the intelligence of all who read them."—Freeman.

Now ready, price 2s., post free.

**MY CLASS** for JESUS: Records of Labour and Success in Sunday-school Teaching. By LILLIE. Edited, with an Introduction, by Rev. J. SMITH BRENCH.

Now ready, price 1d., 1s. per dozen, post free.

**MELROSE HALL:** a Poem. By WILLIAM WARD.

"Honour is done to the memory of such a father."—Charles Read, M.P.

"The Author is gifted with poetic insight."—Civil Service Gazette.

"Betrays a highly-cultivated poetic temperament."—Civilian.

Profits to Royal Hospital for Incurables, Melrose Hall, Putney.

Now ready, price 6d., post free.

**THE TESTIMONY** of the ROCKS and the RECORD of MOSES. An Essay read by T. K. CALLARD, October 24, 1871.

"The essay is able, and seems to us to be on the right track."—Forward.

Now ready price 6d., Second Edition of

**EVERLASTING PUNISHMENT** not EVERLASTING PAIN. By Rev. ROBERT RYLANDSON.

"Worthy of a careful and devout perusal by all who feel interested in this momentous subject."—Morning Star.

A LITTLE BOOK ON BAPTISM FOR WIDE CIRCULATION.

Just published, price 1d., twelve copies, 1s.

**BAPTISM** as TAUGHT in the SCRIPTURES. By Rev. EDWARD DENNETT.

Now ready, price 9d., post free.

**TEMPLETON TALK** about CHURCH and STATE. Reported by "Scorpio Major."

Just published, price 2d., by post, 2½d.

**HEAR THE CHURCH** of ENGLAND, which is proved to have expelled from her Articles the Legions of Eastern Torments. By H. S. WARELIGH, Rector of Ashchurch, Tewkesbury.

Now ready, 8vo, price 2s., post free.

**HEAVENLY LAWS** for EARTHLY HOMES: being a Manual of the Relative Duties. By EDWARD DENNETT, Author of a Manual for Young Christians, &c.

"The good sense which pervades the volume, its Evangelical spirit and Scriptural fulness, combine with its literary excellence to commend it to all classes. Very useful and acceptable it ought to be."—Freeman.

[Now ready, in handsome Roxburgh binding, price 4s. 6d. each, post free.

**THE BIBLICAL MUSEUM.** Vols. I and II, containing the Four Gospels. Consisting of Notes, Critical, Homiletic, and Illustrative, on the Holy Scriptures, forming a complete Commentary on an Original Plan, and specially designed for Ministers, Bible Students, and Sunday-school Teachers. By the Rev. JAMES COMPTON GRAY, Author of "Topics for Teachers," &c., &c.

The value of this work to ministers and Sunday-school teachers is in this, that, besides explanatory and critical notes, it contains, in a clear, concise, and systematic manner, a full and complete commentary on the whole of the Bible. It is a most complete commentary in its kind, and is well as the most perfect museum of biblical knowledge that has ever yet been published.

"A rich and valuable repository of materials suited to help and stimulate Sunday-school teachers. Most heartily do we recommend this book."—Evangelical Magazine.

ELLIOT STOCK, 62, PATERNOSTER ROW.

About 1,000 pages, with Illustrations and Maps, price 5s.  
**THE NEW TESTAMENT.** With Critical and Explanatory Commentary, embodying the Results of Modern Criticism in a Popular Form. By the Rev. Professor BROWN, D.D., and the Rev. A. R. FAUSSET, A.M.

"Incomparably the cheapest, most practical, suggestive, orthodox, and scientific ever published in this country."—Rev. Norman Macleod, D.D.

"Agrees to me to be by far the best of its kind I have seen."—Rev. R. W. Dale, M.A.

W. Wiley, 23, Essex-street, Strand, London.

This day is published,

The Fourth Edition, Revised and Enlarged.

MR. REYNOLDS HOLE'S  
**BOOK ABOUT ROSES.**

Crown 8vo, 7s. 6d.

WILLIAM BLACKWOOD & SONS, Edinburgh and London.

Second Edition, Enlarged, crown 8vo, 7s. 6d.,

**HANDY-BOOK**

**THE FLOWER-GARDEN.**

By DAVID THOMSON,

Gardener to His Grace the Duke of Buccleuch, K.G., at Drumlanrig.

WILLIAM BLACKWOOD & SONS, Edinburgh and London.

**THE CLASS AND THE DESK:**

Bevelled cloth, 3s. each volume, post free.

30,000 VOLUMES SOLD.

This original, unique, and unrivalled work consists of three series:—The OLD TESTAMENT contains 144 Prepared Lessons. The GOSPELS and ACTS contain 120 Prepared Lessons, with 80 Outlines of Sunday-school Addresses. The EPISTLES contain 115 Lessons and 45 Outlines of Sunday-school Addresses. All the Series are equally applicable to the Class in Schools, the Desk in addresses, and the Pulpit in regular discourses. Each Series is accompanied with copious indexes, and contains about 4,000 Scripture references.

Vol. I. The OLD TESTAMENT. By the Rev. J. COMPTON GRAY.

Vol. II. The GOSPELS and ACTS. By the Rev. J. COMPTON GRAY.

Vol. III. The EPISTLES. By the Rev. C. STOKES CARRY.

"The whole of the volumes have been prepared with great care, and as a repertoire of biblical knowledge and condensed thought we know of no work equal to them."—Western Daily Press.

In Church-style cloth, gilt, red edges; 82 Chapters, 192 pp. 8vo, 200 Woodcuts, 16 full-page tinted illustrations, price 3s., post free.

**SUNDAY HALF-HOURS.** (10th thousand).

"We have rarely met with a cheap book which is also thoroughly good: it is one upon which thought and taste and culture have been bestowed altogether out of proportion to its size and appearance."—Guardian.

London: James Sangster and Co., 31, Paternoster-row, E.C.

Cloth, demy 8vo, price 3s. 6d.

**THE GOSPEL CHURCH,** delineated from the New Testament, in its Constitution, Worship, Order, Ministers, and Ministrations: an Exhibition in detail of Special Privileges and Authorised Duties of Christian Fellowship. By HENRY WEBB.

"The work is one of great merit."—Weekly Review. "In painting to us so correctly what the primitive Church was, he points us to the noblest model that can be held forth."—Nonconformist. "It is a truly original and honest book, and one well deserving the attentive study of Christians—ministers especially—of whatever denomination."—Watchman.

London: Simpkin, Marshall, and Co., Stationers' Hall-court.

**THE WARRANT** of FAITH: a Handbook to the Canon and Inspiration of the Scriptures. By Rev. R. WHYTEHEAD. Price 6s. 6d.

The object of this work is to display the grounds which we have for believing the Scriptures to be a Divine Revelation, by exhibiting the warrant of our faith, the credentials of our Christianity. The freshness of originality has been secured to the work, by adding, in almost every instance, the actual text of the authors quoted.

Catalogue, with Specimen Pages, by post, free.

Samuel Bagster and Sons, 15, Paternoster-row, London.

**STATIONERY, PRINTING, ACCOUNT BOOKS,** and every requisite for the Counting-house. Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "The Companies' Acts, 1862 and 1867," kept in stock. Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, E.C.

**CUTTINGS** of GERANIUMS, &c.—One Hundred Geraniums, in thirty choice varieties, including tricolor, gold, bronze, variegated, rose, and ivy leaf, for 10s.; 50, 5s. 6d.; 25, 2s. 6d. 24 fancy Pelargoniums, 3s. 6d.; 12, 2s. 24 Chrysanthemums, 2s. 6d.; 12, 1s. 6d. 24 Poinsettias, 2s. 6d.; 12, 1s. 6d. 24 Fuchsias, 2s. 6d.; 12, 1s. 6d. All post free. Catalogue one stamp.—J. COOMES, The Ferns, Enfield.

## MESSRS. BELL AND DALDY'S PUBLICATIONS.

Imperial 8vo, price 21s.

**My Garden: its Plan and Culture.** Together with a general Description of its Geology, Botany, and Natural History. By ALFRED SMEE, F.R.S. Illustrated with 1,250 Engravings on Wood.

The purpose of this work is to describe the Author's garden at Wallington, in Surrey, and to serve as an exact and practical guide to amateurs in every branch of horticulture practised in general gardening. Illustrations are given of garden scenes, as specimens of Landscape Gardening; of Tools, Frames, and Glass Houses; Vegetables, Fruits, Flowers, Weeds, and Wild Flowers; Fungi, Ferns, Trees, Shrubs, Animals, Birds, Insects; also Modes of Grafting Trees, &c., &c. It will be found very useful as a book of reference to all persons partial to Horticulture, or having a love of nature.

Super-royal 8vo, very handsomely bound, 25s.

**Alpine Plants; containing 100 Coloured** Illustrations of the most striking and beautiful of Alpine Flowers. With descriptions by DAVID WOOSTER, Editor of London's "Encyclopaedia of Gardening and Plants."

Part I. now ready, price 10s. 6d.

**Turner's England and Wales.** To be issued in 12 Monthly Parts, each part containing Eight Illustrations, with Descriptive Notices. These illustrations are reproduced by the autotype process from an India proof copy of the original imperial quarto edition published at 24 guineas; the work, when completed, will contain 96 illustrations, and be bound in three volumes, price £6 6s.

In 2 vols., Imperial 8vo, price £2 2s.

**Antique Gems and Rings.** By G. W. KING, M.A., Fellow of Trinity College, Cambridge; much enlarged, and entirely recast and rewritten, with more than 850 Illustrations.

Demy 8vo, 9s.

**Pre-Historic Phases; or, Introductory** Essays on Pre-Historic Archaeology. By HODDER M. WESTROFF, Author of "The Traveller's Art-Companion."

This work is an attempt to trace the sequence of Stages in the Development of Man during Pre-Historic Times, and also of the works of his hands from the earliest and rudest ages up to that period when this progressive development became the subject of history.

Demy 8vo, price 21s.

**The Book of Sun-Dials.** Collected by Mrs. ALFRED GATTY, Author of "Parables from Nature." With a Frontispiece and 21 Lithographic Illustrations of Dials of Interest, both Foreign and English.

"Our remarks and extracts represent but a tithe of the amusing and instructive matter collected with much skill and tact in the pages of a clever and attractive book. It is enriched with engraved sketches of some of the most curious dials at home and abroad, and is turned out by the publishers so handsomely as to be in form, as well as in substance, a drawing-room book. Not, however, that it is this and nothing more, for we are sure there must be few readers who cannot derive profit, as well as pleasure, from its pages."—Saturday Review.

**A Book of Emblems.** The Interpretations thereof by Mrs. ALFRED GATTY. Illustrated. Imperial 16mo. [Shortly.]

Imperial 4to, price £3 3s.

**The Art of Sketching from Nature.** By PHILIP H. DELAMOTTE, Professor of Drawing at King's College, London. Illustrated with 24 Woodcuts and 25 Chromo-lithographs.

This volume is put forward as a complete practical guide and assistant to all who desire to study the art of Sketching from Nature in Water-colours. The course of instruction is illustrated by progressive examples in Chromo-lithograph. These are reproductions of Water-Colour Drawings by Frost, E. W. Cooke, R.A., Girtin, Varley, Dewint, Birket Foster, G. Thomas, and the Author, and will give the book a permanent value to all lovers of English Art.

In 1s. parts, containing eight plates.

**Drawing Copies.** By P. H. Delamotte. These sketches are original and copyright, and will include Architectural Sketches, Trees, Foregrounds, Figures, Landscapes, Boats, and Sea Pieces. Parts I, II, and III, Architecture; IV and V, Trees; VI and VII, Foregrounds, and VIII, Figures. Now ready.

Crown 8vo, price 14s.

**NEW WORK** BY MISS AGNES STRICKLAND. Forming an appropriate Sequel to the "Lives of the Queens of England."

**Lives of the Last Four Princesses** of the ROYAL HOUSE OF STUART. With a photograph of the Princess Mary, after a Picture by Honthorst.

Post 8vo, price 5s.

**Experimental Chemistry.** Founded on the Work of Dr. JULIUS A. STOCKHART. A Handbook for the Study of Science by Simple Experiments. By C. W. HEATON, F.C.S., Professor of Chemistry in the Medical School of Charing Cross Hospital.

Small 4to, price 12s.

**Congal: A Poem in Five Books.** By SAMUEL FERGUSON, author of "Lays of the Western Gale."

Vols. 1 and 2 now ready, price 1s. 6d. each.

**Geoffrey Chaucer's Poetical Works.** In 6 volumes, Aldine Edition. Edited by RICHARD MORRIS, with Memoir by Sir Harris Nicolas. The following volumes are also published in the Aldine Series:—Goldsmith, Burns, 3 vols., Gray, Milton, 3 vols., Dryden, 5 vols., Collins, Young, 2 vols., Cowper, 3 vols., Beattie, Falconer, Shakespeare's Poems, Akenside, Surrey, Prior, 2 vols., Kirke White, Wyatt, Pope, 3 vols., Churchill, 2 vols., Spenser, 5 vols., Parnell, Thomson, 2 vols.

Price 6d.

**Amy Lee; or, The Stranger's Prayer.** A Tale in Verse, by A. M. G.

London: BELL & DALDY, York Street, Covent Garden.

Published by ARTHUR MIALL, at No. 18, Boulevard Street, London; and Printed by ROBERT KNEGTON BURT, Wine Office Court, Fleet Street, London.—Wednesday, June 12, 1872.